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"The Gospel in Latin Lands."

Part I--Latin Europe. Italy.

How Early Christianity Became Perverted Through the Church of Rome.

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IN beginning the study assigned for the coming year "The Gospel in Latin lands," the thought may occur to many minds, why send missionaries to these countries. The Roman Catholic church prevails in all of them. It is a form of Christianity; would it not be better to devote our money and our energies to spreading the Gospel in heathen or Mohammedan lands? It will be the object of these studies to show something of the need of the pure gospel even in those countries which for long centuries have borne the name of Christian.

Our fathers were intense in their opposition to the Romish Church. "The Beast," "The Man of Sin," "The Anti-Christ"—Scriptural terms—seemed to them not unfitting for the Roman hierarchy. Perhaps if our limbs had been stretched by the rack, or we had seen our dear ones consigned to the dungeon or the flame, we too might not be so charitable as in these easy-going days when we are enjoying the liberty for which our fathers suffered. In any case, we can afford to admit that we owe something—much even—to the Catholic Church. She has been the mother of art. The glorious Gothic Architecture—the most wonderful development of the human mind in that direction—had its origin in the desire of men, some of the greatest of them unknown to fame, to frame a fitting temple for her worship. The greatest of painters and sculptors have used their art in the adornment of her churches. Magnificent music has formed a part of her stately services.

During the Middle Ages, when the nations of Europe were in process of formation, the church formed the center and bond of unity to peoples emerging from barbarism. Nor must we forget that Catholicism preserved much of truth amid its many corruptions. The great central truth of Christianity, the Deity of Jesus Christ, and his sacrificial death, she has firmly asserted through all her history.

But admitting all this, we must admit also that she has kept back the word of God from the common people, and has substituted for it teachings which had no warrant but the authority of the church. It is matter of history, not of opinion, that where the Roman Catholic has un-

disputed control for centuries, religion has to a large extent degenerated into superstition. The church has been the foe of freedom of thought and of progress. If proof and illustration of this were needed, one need only refer to the history of Spain and of Mexico.

In all Catholic lands, a very large body of the people, especially of the men, are alienated entirely from the church and its services, and have become absolute unbelievers. To these especially is it needed to carry the truth which makes free—the simple gospel of the Son of God. Many able and eloquent writers have treated of the

Development of the Catholic Church from Primitive Christianity.

It is only a very brief sketch that will be attempted here.

Most of the readers of this Magazine have been engaged during the past year in the study of the spread of Christianity in Apostolic days, as detailed in the book of Acts. It is a far cry from the Christian meeting places of those days—the house of Mary, the mother of Mark at Jerusalem, the river side at Philippi, the school of Tyrannus—to the magnificent cathedral adorned with all the beauties of painting and sculpture. The apostles, hunted, scourged, imprisoned, seem to have little in common with the haughty dignitaries dwelling in palaces and gorgeous with purple and gold, who, a few centuries later claimed to be their successors. What were some of the steps which brought about this change from poverty to luxury, from simplicity to grandeur?

No phenomenon of history is more remarkable than the rapid spread of Christianity in the early centuries. It is attested by friend and foe. Tertullian, writing very early in the third century, pleading the cause of the Christians, thus addresses the pagan authorities

"We are but of yesterday and yet we have filled every place belonging to you—cities, islands, castles, towers, assemblies, your camp, your tribes, the palace, the senate, the forum. We leave to you only your temples."

Gibbon, the historian, though indifferent or antagonistic to Christianity, yet emphasizes its rapid advancement, though he attempts to account for it by secondary causes, and thus "in tracing the gradual decline and fall of imperial Rome, he has involuntarily become a witness to the gradual growth and triumph of the cross." Simplicity of doctrine and of worship characterized these early churches. Justin Martyr in the second century thus describes their services:

"On the first day of the week, we meet together in one place and the writings of the prophets, or the memoirs of the apostles are read. Then the president exhorts us, prayers are offered (singing he mentions elsewhere) the Lord's supper is distributed. The wealthy help the needy; what is collected is laid aside for the orphan and the widow."

Fierce storms of persecution, some of them local, many of them extending over the whole empire, served to keep the church free from hypocrites and self seekers. Tender women and humble men faced the wild beasts in the arena or fearlessly met death in other horrible forms for Christ's sake. The inscriptions on the tombs in the catacombs testify to the simple faith and courage of the early believers.

The first three centuries of Christianity were comparatively pure, but in the year 313, the Emperor Constantine, influenced, it is said, by a vision which he had seen of a cross surrounded by the inscription "In this sign conquer," proclaimed Christianity as the religion of the state. Later he gave the church permission to acquire property, and to hold estates. Previous to this time, the bishop or pastor of the church at Rome had acquired a certain pre-eminence as residing in the imperial city. Rome was the capital and center of empire and not unnaturally the pastors of other

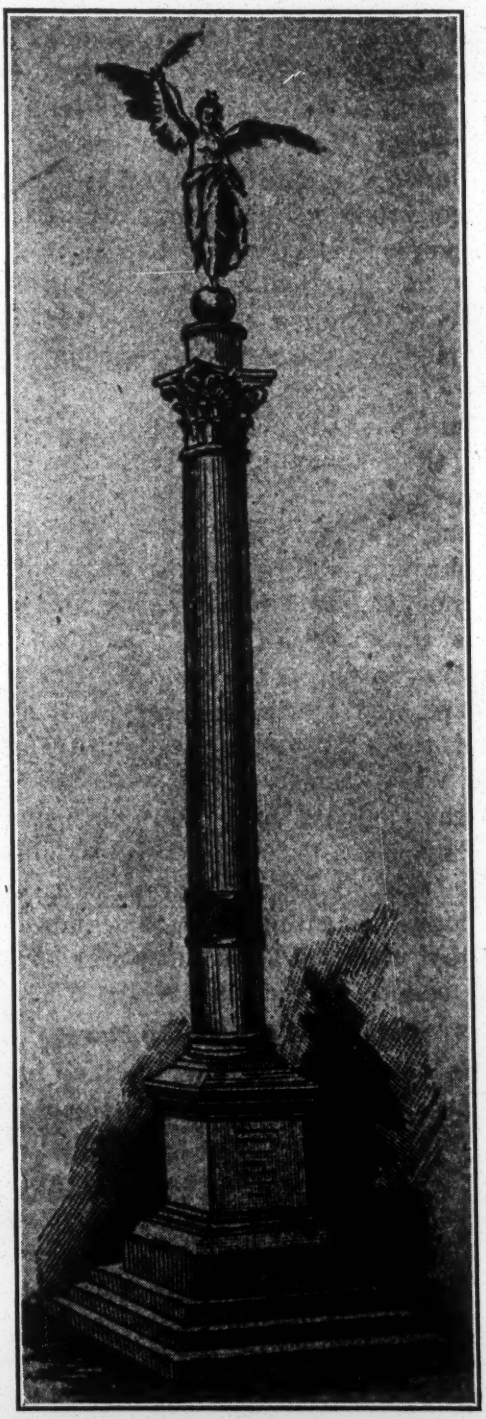
churches looked to him for advice and aid in the administration of their charges. The abilities and ambitions of a succession of able men in the episcopal chair led to the claiming as a right, a certain control over churches in other parts of the Empire.

It was probably Pope Innocent I (402—417) who first advanced the doctrine that Peter was the chief of the apostles, and the Roman bishop was the successor of Peter; but the bishops outside of Rome protested. A little later this claim of the pope received the endorsement of the Emperor Valentinian; and thus the foundation was laid for the exaggerated claims of the papacy.

From 409 the Roman empire was tottering to its fall. From north and east and west great hordes of barbarians poured down upon Italy. At length in 476 the Western Empire fell, and a barbarian prince seated himself on the throne of the Cesars. But on the ruins of the empire the church established herself more firmly. The barbarians of Italy nominally accepted Christianity. While the Roman bishopric was increasing in power and wealth, earnest men were preaching the gospel to distant tribes. Patrick in Ireland, Columbia in Scotland, Ansgar in Sweden, are names fragrant for piety and devotion.

Monasticism had prevailed to some extent in Europe before the invasion of the barbarians. But when in their onward progress they swept away schools and churches it was not strange that Christians should flee into monasteries to devote themselves to a religious life. The aims of the founders of monasteries were not ignoble. The monks were to give their lives to the practice of piety, to the study and copying of books, to hospitality to the needy, and to the culture of the ground. To some extent these aims were realized. But when God's holy ordinance of the home was set aside, human nature asserted itself; and before long the monasteries became the abode of idleness and profligacy.

Meanwhile as the centuries went by, the papacy increased its claims, and grew in wealth and power. In the year 800 Charlemagne, the conqueror of northern Europe, became the Emperor of the West, and received the crown which



GARIBALDI'S STATUE OF LIBERTY.

This column was erected in Rome to commemorate the temporal power of the Pope and the unification of Italy.

was the emblem of his sovereignty from the pope at Rome. More and more the pope claimed supremacy over temporal princes. He was the vicar of Christ, the representative of God on earth. Pope Gregory VII (1073–1085) asserted the right to annul the decisions of any and every tribunal, to depose bishops and princes, and to absolve subjects from their oaths of fidelity. History tells how this great pope summoned before him the German emperor, Henry IV, a man of far more than ordinary force of character, and kept him standing barefoot in the snow for three days at the gates of the castle of Canossa, before he would be admitted into the haughty presence of the lordly ecclesiastic.

While the temporal power of the church was thus advancing, morality and religion among the common people were sinking lower and lower. Bishops bought and sold positions in the church for money, regardless of the welfare of those under their care. A Romanist writer speaking of the tenth century says, "There was Christ in a very deep sleep when the ship was covered with waves; and, what seemed worse, when the Lord was thus asleep, there were no disciples who by their cries could waken him, being themselves fast asleep." Few of the popes had either culture or morality; and by many of them the worst crimes were committed.

Worship of the Virgin Mary.

The worship of the Virgin Mary began in the fifth century; and, as the church lost sight of the one great Mediator, Mary was exalted more and more, her images adorned the churches, prayers were made to her, and her intercession with the father and the Son was besought. We must not forget that only a little more than fifty years ago, in 1854, pope Pius IX, in the presence of a great number of cardinals, bishops, and other dignitaries, proclaimed the doctrine that the Virgin Mary was born entirely sinless, thus setting her on a level with her Son. Sixteen years later the Council of the Vatican pronounced the pope infallible, so this doctrine, as regards Mary, becomes an essential part of Catholic belief.

With the worship of Mary grew up the worship of the saints, and from this sprang the doctrine of indulgences which so stirred the soul of Luther and led to the beginning of the Reformation. The assertion was made that the saints by their good works had accumulated a fund of merit which was in the hands of the church, so that she was able to use it for the forgiveness of the sins of the faithful who should pay money into her treasury.

The Inquisition.

Among the instruments of tyranny of the Catholic church, none have been more powerful than the Inquisition, founded in 1229, as a tribunal for noting and exterminating all kinds of heretical opinions. This terrible court had the power to examine by torture and to inflict punishments even unto death on those who were found guilty of questioning the authority of the church. The possession of a Bible especially in a translation, was sufficient to bring one under suspicion. Tortures unspeakable, imprisonment, and very often the fiery death, were inflicted upon innocent people. Especially did the Inquisition flourish in Spain, and in the Netherlands under Spanish rule. The victims who perished through its fearful power numbered many thousands. The result of its work in Spain was to destroy not only religious freedom but literary activity. The Spain of to-day, humbled among the nations of Europe, is in large measure the result of the power of the Inquisition, crushing out all that best and noblest in the life of the nation.

Wickliffe and Huss.

From time to time voices were raised in protest against the tyranny of the church, and against the corruption in doctrine and in life. Wickliffe in England in the fourteenth century fearlessly opposed the false teachings of the

The figure on the horse is Garabaldi, the hero of Italian liberty. The flag represents freedom. The woman under the feet of the horse represents popery: the serpent represents the Jesuits. The crown shows the power of popery dethroned. —*Courtesy of L' Ape Evangelica.*

church, sending out itinerant preachers to urge the people to repent and live Christian lives. Especially he advocated the authority of the Bible as supreme; and with the assistance of one or two others translated it into English, finishing the translation in 1382. Huss in Bohemia was a constant student of Wickliffe's works and early in the fifteenth century he too began to denounce the errors of the church. He preached boldly, and was summoned before the Council of Constance to give account of his teachings. Bravely he defended himself, but his condemnation was a foregone conclusion. Every effort was made to induce him to retract, but in vain, and July 6, 1415, he died at the stake, singing as the flames rose round him, "Christ, thou Son of the living God, have mercy upon me."

We must not doubt that during all these years of darkness there were humble men and women, many perhaps—and some in higher places—who truly believed in Christ and strove to follow him, though they remained in the communion of the church of Rome. The

monk Arnoldi writes, "O Lord Jesus Christ, I believe that in thee alone I have redemption and righteousness." The motto of bishop Christopher was, "My hope is in Christ's cross. I seek grace, not works." In the city of Basle, in 1776, some men who were pulling down an old convent found in the wall a box containing the confession of brother Martin, hidden there for more than three hundred years, "Most merciful God I know that I cannot be saved except by the merits and death of thy dear Son. Holy Jesus, all my salvation is in thy hands."

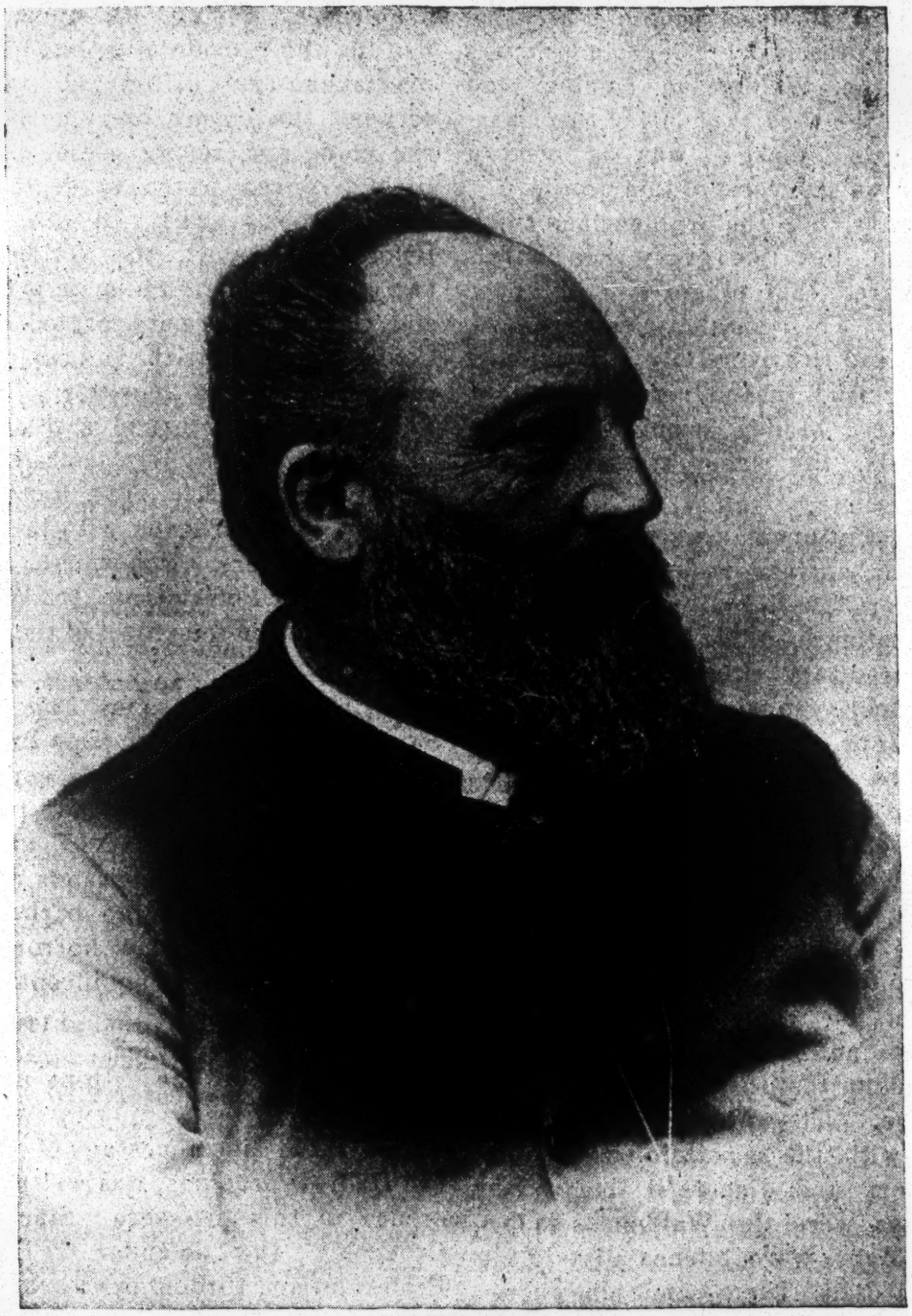
It was about the middle of the fifteenth century that the great revival of learning came. The Turks seized Constantinople and the Greek scholars of the East fled to the West bringing with them the manuscripts of the Greek classics, and especially of the New Testament. The invention of printing about this time made possible the wide dissemination of knowledge. The popes and higher clergy of this period were most of them, men of dissolute lives. Leo X, who became pope in 1513, was a lover of the arts and of learning, but a sceptic in regard to the religion of which he was the nominal head. "How much we owe to the Christian fable," he is said to have remarked. But God was preparing the way for better things. Savonarola in Florence thundered against the corruption of the times and received the reward of martyrdom. In Germany and Switzerland, Luther and Melancthon, Calvin and Zwingle, were soon to be raised up to preach Jesus Christ as the only Mediator, not Mary nor the saints, and to denounce the pride and haughtiness of the clergy, high and low, and the profligacy and ignorance of the monks. In Germany, in Scandinavia, in England and in Scotland, and later in North America, Protestanism was to untrammel the human mind and soul. But Italy and Austria, Spain and Mexico, and the South American countries still remain to a large extent, under the dominion of Rome. France has exchanged this rule for a hopeless infidelity.

The Story of the Waldenses.

Away in the Alpine valleys of north western Italy there were dwelling during the dark days of Romish corruption, a people who preserved the truth of God in its simplicity. They were the Walds of Piedmont, or as they are sometimes called the Vaudois. Though they claim a much earlier origin—indeed, to have preserved the truth from the days of the apostles, church historians have generally described them as followers of Waldo.

Peter Waldo was a merchant of Lyons, France, rich and respected. One day in 1173 while conversing with friends, one of them fell dead at his feet. He was thus led to very serious thought, and began to desire to understand the gospels which he heard read in Latin. He employed men to translate them into the language of the people. Half of his property he gave to his wife and daughter and the other half to the poor, and devoted himself to the service of the Lord. He and his followers the "Poor men of Lyons," as they were called, went out among the people reading the Bible and teaching the gospel. When persecution arose against them, they fled to France, to Spain, to Northern Italy, and to Bohemia where Waldo died.

Whether this was the origin of the Waldensian church, or whether, as seems more likely, the church already existed in Piedmont, and the followers of Waldo were welcomed to these valleys as believers in a common faith, we do not know. But when persecution brought the Waldenses to light in 1198, they had the Bible and loved and studied it; they had no bishops but lay teachers and presbyters; they were opposed to the teachings of the Romish church. Indeed their beliefs seemed to have been much the same as those advanced by Luther and Calvin centuries later. Their quiet manners and their strict morality drew praise even from their enemies. Louis XII of France sent commissioners to



COMM. MATTEO PROCHET, D. D.

Honorary President of the Evangelization Committee of the Waldensian Church.

Born at Luserna San Giovanni September 28, 1836. Died at Rome February 16. 1907.

He was the first Italian pastor who ventured to conduct openly Evangelical service in the Papal city of Rome, which thus became naturally the head-quarters of the Evangelization work. A large part of the money needful for this work was obtained by the personal exertions of the deceased, who in the interests of his work, was accustomed to visit far and wide, and was always a welcome guest and a most successful pleader. In the present position of the Waldensian Church and of the Evangelical cause throughout Italy, one sees a magnificent monument to the memory of Dr. Prochet—for in these 'his works do follow him." —*The Quarterly Register.*

ascertain what these people really believed and preached. The commissioners visited the Waldensian hamlets and cities and the verdict of one of them was, "Would God that I was as good a Christian as the worst of this people."

Not only did the Waldensians enjoy their faith, but like every true church they desired that others should know the truth. Their missionaries were sent out two and two over Italy. Sometimes they disguised themselves as peddlers and carried, hidden among their silks and jewels, the richer treasure of the word of God.

Long continued persecutions were carried on against the Waldenses, but they suffered with brilliant heroism and saintly patience. The Dukes of Savoy, their hereditary rulers, instigated by papal authority, again and again invaded their valleys. The Waldenses defended themselves as best they could, sometimes successfully. It is recorded in the Waldensian annals that once when their enemies were approaching the strongest natural fortification in the valley of Angrogne, the possession of which would have given their persecutors control of the whole valley, God sent a thick mist and fog which so enveloped the invaders that they knew not where they were. The Waldenses, who were familiar with the mountain passes, pursued them and dispersed them. But not always were the Waldenses so fortunate. Many were burned alive in the castle yard at Turin and elsewhere; some were sentenced to the galleys for life; still others were murdered in their homes. Again and again the terrors of the Inquisition were let loose on this poor people. As one expresses it, "Scarcely is there a church to be found in the world that ever had the advantage of having borne the cross of Christ as the church of the valleys of Piedmont."

Among the thirty-three persecutions recorded in Waldensian annals, two are remembered as especially cruel. In the year 1400 an army was sent against the Waldenses. Seeing its approach they fled to their mountains, but many were overtaken and killed. Of those who escaped the enemy many perished with the cold, and among these were many little children, frozen to death in their dead mother's arms. In 1530 after the Reformation began, the Waldenses sent two ministers of their number to the Swiss and German reformers, presenting their Confession of Faith and asking forty-seven questions as to matters of doctrine. The ministers returned and laid the results of their inquiry before the Synod of Angrogne in 1532. The Synod issued decrees in accordance with the answers of the reformers. Henceforth, as identified with the Reformation, the Waldenses were still more the object of the antagonism of Rome.

In 1655 Duke Charles Emanuel II of Savoy by the order of pope Innocent X sent an army against the people of the valleys. It was composed partly of French troops of Louis XIV, and partly of Irish soldiers. Thousands were massacred, and the terrible barbarities inflicted sent a thrill of horror over all Europe. Milton's magnificent sonnet,

"Avenge, O Lord, thy slaughtered saints whose bones,
Lie scattered on the Alpine mountains cold,"

which reads like a message of one of the old Hebrew prophets, was written in reference to this massacre. Stern Oliver Cromwell, the defender of liberty of Protestantism, throughout Europe, sent a letter to the pope and to Louis XIV, threatening vengeance if the persecutions were not at once ended.

For thirty years the Waldenses enjoyed peace and quiet, but in 1866 they were ordered to leave their beloved valleys, and sadly took up their way to Switzerland. Here they were kindly treated but the longing for home was strong in their hearts; and after three years' stay they determined to go back. Under the leadership of one of their pastors, the heroic Arnaud, eight or nine hundred

of them started on what they still call "THE GLORIOUS RETURN." It was a fifteen days' journey and on their way they met with all manner of hardships. In one place they encountered a French army of twenty-five hundred men. Hungry and defeated as the Waldenses were, they defeated these trained troops. The air echoed with their acclamations, "Thanks to the Lord of Hosts who hath given us the victory." At length they were settled in their homes, and for a short time they were left in peace. Three years later, however, the command was issued that all Protestants not born in the valleys should leave. Among these was the brave Arnaud, who had been born in France.

During the time of the French Revolution, the Waldenses were left unmolested, though as late as 1799 they were not allowed to have judges, lawyers, or physicians of their own faith, nor to hold office, nor to own real estate in Roman Catholic countries. Napoleon, who respected courage wherever found, took an interest in these brave people, and gave them a constitution; but after his fall, Victor Emanuel, under the influence of the Catholic church, issued an edict abolishing this constitution. Not until 1848 did the Waldenses receive entire religious freedom. At that time Charles Albert, the great grandfather of the present king of Italy, by an Edict of Emancipation gave them full liberty to worship God according to their own conscience.

The Waldenses have seventeen parishes in their valleys and at Turin. At Florence they have a strong theological seminary. They have made frequent appeals to the Christians of the United States for help in carrying on their work; and this has been freely given. Especially do they appeal to Presbyterians, because the Waldensian Church is Presbyterian in its doctrine and polity.

The writer recalls with pleasure a summer Sabbath spent in Venice years ago. The party started out to find an English speaking Protestant church, but were unsuccessful. As they were passing along the street, singing was heard which sounded like that in the home churches, and following the sound up a stairway they came to a cheerful hall, paved with cement as are many of the rooms in Italy. In this room they found a small audience gathered for a religious service. The preaching, and all the exercises were in Italian, to the visitors an unknown tongue. But the quiet reverent demeanor of the people impressed them; and by the coat of arms of the church on the wall—a lighted candle under a midnight sky, surrounded by the inscription "Lux lucet in tenebris," "The light shines in darkness," —they knew that they were in a congregation of the old church of the Waldenses, the church which for so many centuries of persecution had kept the faith.

Missions in Italy.

As soon as the Waldenses were free to do so, they began again their mission work throughout Italy. They now have forty-four settled congregations, and sixty-five mission stations, outside the Waldensian valleys.

When in 1870 the temporal power of the pope was broken, and Italy became a united kingdom, the churches of America and England began to enter upon mission work in Italy. The Methodist Episcopal church began work in 1871 in various cities. They have some forty mission stations with a large membership. In many places their ministers preach in the open air to large audiences. The Southern Baptists report twenty-six churches in Italy, three in Sicily, two in Sardinia.

Another will tell in this Magazine of the noble work being done by our own church and others among the Italian immigrants in this country, by which many of this people are prepared, on their return to their native land, to carry a pure gospel to their countrymen.

I would suggest that during this study of societies, Milton's Sonnet referred to above, and Whittier's poem, "The Vaudois Teacher," be read or recited.

Jerome Savonarola.

By W. G. M.

JEROME Savonarola was born in Ferrara, Italy, September 21, 1452; he was executed, charged with heresy and schism, in Florence, May 23, 1498.

A John Baptist, it has been said, always appears on the threshold of a great movement to prepare the way for it. Savonarola was the Baptist of the Reformation for Southern Europe. The resemblance of the one to the other is not altogether fanciful. Both were ascetics. The solitary life of John afar from the enervating influences of a hollow social life was reproduced in the lonely cell of the Monk of Florence. Both were preachers of righteousness, both assailed human conduct in the boldest way. The axe is the appropriate symbol of the Baptist; it is no less that of Savonarola. He, too, struck right home at the unsheltered sins of men as the axe-man strikes. The morning star of Christianity, John was speedily lost in the blaze of Him who is "the Light of the world." The name and labors of the Dominican friar were soon eclipsed by the greater splendor and heroism of Martin Luther.

Like his great countryman, Dante, Savonarola knew the bitterness of misplaced affection. In his native city of Ferrara there lived an exiled Florentine family, Strozzi, by name, father and daughter. Young Savonarola was captivated by the sweet face of the Strozzi daughter. All the world grew beautiful to him; a thousand hopes with starry wings sprang up within him, to fill all his days with songs of joy, all his nights with dreams of bliss. The knell of his love soon struck; the proud lady said, "The Strozzi do not degrade themselves into an alliance with the Savonarola!" Smitten almost to death by the cruel words, he retreated into himself never again to open his heart to the love of woman.

In 1475 he entered the convent of the order founded by the Spaniard Domenico Guzman. His life in the cloister resembled much that of Luther afterwards at Erfurth. He spent the days in study, fasting, and prayer, the nights often in vigils. He slept on an iron rack with a straw sack beneath him, a rough woolen covering over him—a silent, sorrowful man. Emaciated in body by his vigils and his fastings, the brethren feared he would wear himself out and die. Many years after he said in a sermon, "I entered the convent to learn how to suffer; and when sufferings visited me I made a study of them, and they taught me to love always and to forgive always."

The Bible was his instructor, supreme and unrivalled. Into it he read with a passion too deep for mere taste, too earnest for mere enthusiasm. His best biographer, Villari, says that he owned no other authority. It was the source of his power. But his method of exegesis was of the most fanciful and extravagant sort. He had five rules for interpreting the Scriptures: The literal, spiritual, moral, allegorical, and anagogical. Of course, by such a method anything can be drawn from the word. But his good sense kept him from the errors to which his method exposed him. However, he did not use the great texts that Luther afterward employed with such immense power in his controversy with the Papacy.

Savonarola's preaching was unique, altogether different from the pompous methods then in vogue. His words were simple, his style terse and direct, his action impetuous and almost violent. His very novelty would ensure success, one would be disposed to think. Instead his first efforts at preaching were a total failure. A friend of his wrote: "There was nothing agreeable in his delivery, nor was any one pleased with it." Jerome Benivieni said to him one day: "Your doctrine, it cannot be denied, is

true and useful, but your manner lacks grace; your gesture is not comely." It has been the story of many a great preacher-failure at the beginning. Discouraged, he meditated renouncing preaching altogether. But one day while conversing with a nun the heaven seemed opened to him, and a voice from above seemed to charge him with the task of announcing the coming woes to the church. He formulated his threefold prophecy: "The Church will be scourged; then purified; this speedily." This formula seized the public with immense power, and thus was laid the foundation for his magnificent appeals for repentance and reform.

He was chosen Prior of the convent of St. Mark in Florence. The brethren told him it was customary for the newly elected Prior to visit the ruler of the city, and to put himself and his convent under his protection and care. Lorenzo The Magnificent, of the House of the Medici, was the ruler at the time, a skeptic and worlding. Savonarola replied: "Who has elected me, God or Lorenzo?" "God undoubtedly." they replied. "Well, then, let us give Him obedience and thanks." Lorenzo was chagrined, but never succeeded in controlling this intrepid lover of liberty. The day came when Lorenzo must die. In his beautiful villa of Coreggi the great prince lay dying; and as his end drew near his crimes rose before him and filled his soul with horror and dread. No false or sycophantic priest would avail in this awful hour. He thought of Savonarola, and said, "I know no other monk true or faithful; let him be called." At the bedside of Lorenzo Jerome stood, and said, "God is good, God is merciful; but you need three things: first, you need a great and living faith in the mercy of God." "I have it," said the prince. "Second, you need to restore all you have taken from others; you must commit it to your children to make such restitution." Lorenzo gazed on the monk with astonishment, yet signified his assent with his head. "Lastly, you must restore liberty to the people of Florence." And the brilliant eyes were fixed almost fiercely on the dying man. Collecting what strength remained he disdainfully shrugged his shoulders and turned his face to the wall. Sorrowfully the monk went out of the room, refusing to give him absolution. A few hours later Lorenzo the Magnificent, "torn by remorse," (Villari), breathed his last.

His preaching and his labors were followed by effects somewhat like those which attended the ministry of Paul at Ephesus. On the last day of the carnival of 1497, a year before his martyrdom, men, women, and children, marched in solemn procession to the old Square in Florence, and there amid the blare of trumpets and the notes of Psalms, the dice and back gammon boards of the gamblers, the impure volumes of Boccaccio, dream-books, romances, songs, and indelicate pictures were consigned to the fire. As the flames and smoke ascended, the vast concourse of people raised a shout of joy, "as if the great foe of mankind had that day been overthrown and forever vanquished" This was called the "burning of the vanities," and it was twice done during Savonarola's ministry. The theaters were closed, and taverns also; a great revulsion in public taste occurred. Ladies, beneath the spell of his speech gave up their masks and their paint, and laid aside their rich and gaudy attire. The dissolute youth, as if by magic, became modest and moral. In the hours of rest artisans read the Bible or Savonarola's books. Alms giving became universal, and the conscience-money which merchants and bankers had fraudulently obtained and now returned amounted to thousands of florins.

Great preaching with great self-denying action sooner or later arouses opposition and antagonism. A strong party soon developed its hostility in an organization made up chiefly of ecclesiastics and the dissolute of the city. A priest,

Mariano by name in a sermon before the Cardinals and Pope Alexander cried out, "O holy Father, burn this drunkard, this thief, this agent of Santan; burn this scandal of the whole church." The Pope sought to make Savonraola his servile tool, and offered him a Cardinal's hat. Savonarola returned this memorable answer, "I wish no other hat than the martyr's blood-stained crown." Unable to gratify him in the first, the Pope speedily gratified him in the second.

An event took place about this time which served to hasten the crisis. A Franciscan monk announced from the pulpit of Santa Croce that Savonarola was a heretic and false prophet, and to prove it he challenged him to test the truth of his doctrine by entering the fire with him. He loudly protested against the proposal; he thought it both foolish and presumptuous. But one of his own monks, Domenico, rashly accepted the challenge for himself and his superior. "Rather an angel fall from heaven than Savonarola should prove false." The day came for the trial. Into the Old Square Florence poured its population. The monks of St. Mark's entered it headed by the Prior. The rabble shouted, "Light the fire, and drive them in." "Come, prophet let us know whether anything is to happen before the sun goes down." At length the darkening skies poured down a flood of rain and the experiment by fire had to be postponed. Savonarola and his followers were charged with being chief actors in the defeat of the trial. That night the Prior bidding his brethren of the convent farewell gave them his blessing. The next day he was arrested together with two of his staunchest followers, Domenico and Silvestro. As they were being led away to prison he turned to his monks and said: "My brethren remember not to doubt. The work of the Lord will go forward, and my death will only hasten it. My last word is, Let faith and patience and prayer be your arms."

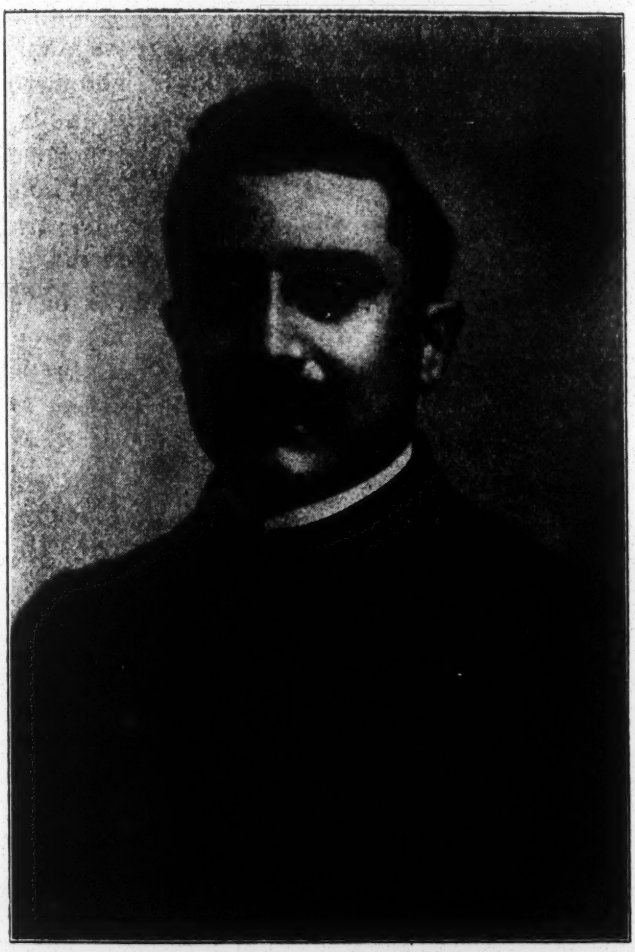
Three posts were erected in the old Square, and on these the three condemned men were hanged and afterwards burned. As Savonarola ascended the fatal scaffold a priest asked him: "With what courage dost thou suffer this martyrdom?" He answered, "The Lord has suffered so much for me." His last words were that prayer which has fallen from so many of the lips of the Lord's people, from David to the poor Italian prisoner of some years ago, Silvio Pellico,—"Into thy hands I commend my spirit."

Thus perished the forerunner of Paleario, of Diodati, and Luther. In vain did Alexander VI prohibit his writings under pain of the heaviest censures of the Curia; in vain did Paul IV shriek, when some of his writings were read in his hearing: "It is Martin Luther; this is pestilential doctrine." The great movement of the Reformation had begun; no earthly force could retard, much less arrest it.

Protestant Missions Among the Italians.

* By REV. JOHN B. FORTUNATO, Pastor of The First Italian U. P. Church, Pittsburg, Pa.

THE subject on which I have been invited to express my thoughts is one of very great importance because it represents the moral and spiritual interests of a nation which no longer, as forty or fifty years ago, is bound up in the folds of the gown of the priest who with threats of the stake and of excommunication imposed on her his faith. It represents a people who have been re-born, since books and schools have generated a current of new ideas.



REV. JOHN B. FORTUNATO,
Pastor of the First Italian U. P. Church, Pittsburg, Pa.

Ten years ago the religious sentiment lay dormant in the greater part of the Italians; and especially in southern Italy the people believed through habit and attended church through tradition. In the last decade, however, facts of no small importance have occurred which have contributed to the awakening of the religious conscience in Italy.

Religion is no longer presented as suited only to the Sabbath school and the decrepit old man; but it has penetrated into the universities and has presented itself in an attractive and beautiful form, before unknown, as food for the minds of men learned and of great genius.

We call your attention to that young priest, who rebelling against the yoke of papal tyranny, ran up and down the peninsula inflaming it with his words, and illuminating it with his writings. When at last he was excommunicated by the Pontiff he was elected by the people as their representative and sits on the extreme left in the Chamber of Deputies in the Italian Parliament.

The learned Father Bartoli, ex-editor of the "Civilta Cattolica," and the author of several books, has united himself to the ranks of the Waldension church, The pious Canon of the cathedral of Macerata, Prof. Sforzini, has allied himself with the Methodists, and the cultured Father Menocchi, leaving the tunic, was elected professor of Hebrew in the University of Pisa; while some days ago a great noise was raised in the Vatican because Monsiguor Grobbio of Milan, an intimate friend of the

* NOTE.—Rev. J. B. Fortunato was born in Pecopagne, Italy, March 29, 1880. He was educated for the priesthood in the Roman Catholic Seminary.

Disgusted with Romanism he emigrated to America, leaving behind him a splendid financial position. In Scranton, Pa., he came to the knowledge of the Gospel of Jesus. Later he entered the Allegheny Seminary. He began his ministerial labors in Pittsburg, May, 1904.

From one in 1902 he has made a church of more than 200. Many of the Italians who have heard his preaching, on returning to Italy, begin evangelical work. Mr. Fortunate edits a religious periodical—L'Ape Evangelica.—EDS.

Pope's secretary, Cardinal Merry Del Val, has dared to cast to the winds the bishop's mantle and the honor it confers, to marry the young woman whom he loved. Such facts are new in the history of a people born only yesterday to the liberty of thought and conscience. It has begun to demand the reason for such things; and has begun to think with its own brain, which until now has been directed only by the priests; who even now, forming a priestly caste, oppose every reform and energetically use "*The Index*," to oppose every innovation and to compel those to bend the knee, who irritated with and tired of a servitude which suppressed their conscience, and dwarfed their minds, are seeking to infuse new life into an organism which threatens to fade away and become a corpse.

As a reaction against this priestly tyranny Prof. Antonio Fogazzaro with his "Santo," Priest Murri with his modernism, Father Semaria with his new theology; and the socialistic party have awakened in our Italian youth a crowd of noble aspirations to secure liberty of conscience; to support the weak; to vindicate wrongs; to repair iujustice. And we, Italians in America, although distant from our native land, feel forcibly the change in our country in these last ten years. The character of our immigrants is much changed. No longer is it largely composed of the peasants, good, simple minded men, who coming to America to make money, are astonished and confused by the freedom and customs, and submit unresistingly to the abuses of "the boss," who calls them ignorant "Dagoes" and believes them to be "no good" in America. The present immigrants are young men, educated and full of sentiments noble and generous, and desirous of what is good, honest and just; but are perhaps too ready to resist when their rights as free men are invaded.

These awakenings have been brought about through the influence of the Waldensian and other Evangelical churches established in Italy and elsewhere. I am not alone in this opinion, for the Pope Leo XIII in his encyclical letter classified these people with new ideas as "a mob of impious men. He declares that these reformers "have in their foundation that poisonous doctrine which had been sown among the people as bad seed;" and in that "pernicious war begun in the XVI century and continued always with greater intensity against the Catholic faith." When we, with tears and prayers, go among these people, who have brought here their house-hold gods, sowing the seed of the Gospel, we promise ourselves that it will become a great and majestic tree, in the shade of which all nations will find rest and refreshment.

We, United Presbyterians, have only begun to know this people. And even yet we do not understand them well. We treat them as inferiors, regardless of their genius, their heroism, and their glorious history. Seven years ago we began the work of evangelization among the Italians of Pittsburg, Pa. We are still homeless, while in Philadelphia, the Prebsyterian church has built a magnificent edifice for the Italians at a cost of $60,000 and spend from seven to ten thousand per year to maintain it. The Methodists have given an impulse to the work by erecting a temple on E. 114th street in New York, at a cost of more than $100,000, while we United Presbyterians, in the richest Presbytery in the church, have not been able in four years to collect money enough to build any sort of a house of worship for our local congregation; while our present place of meeting is unfit for a place of worship.

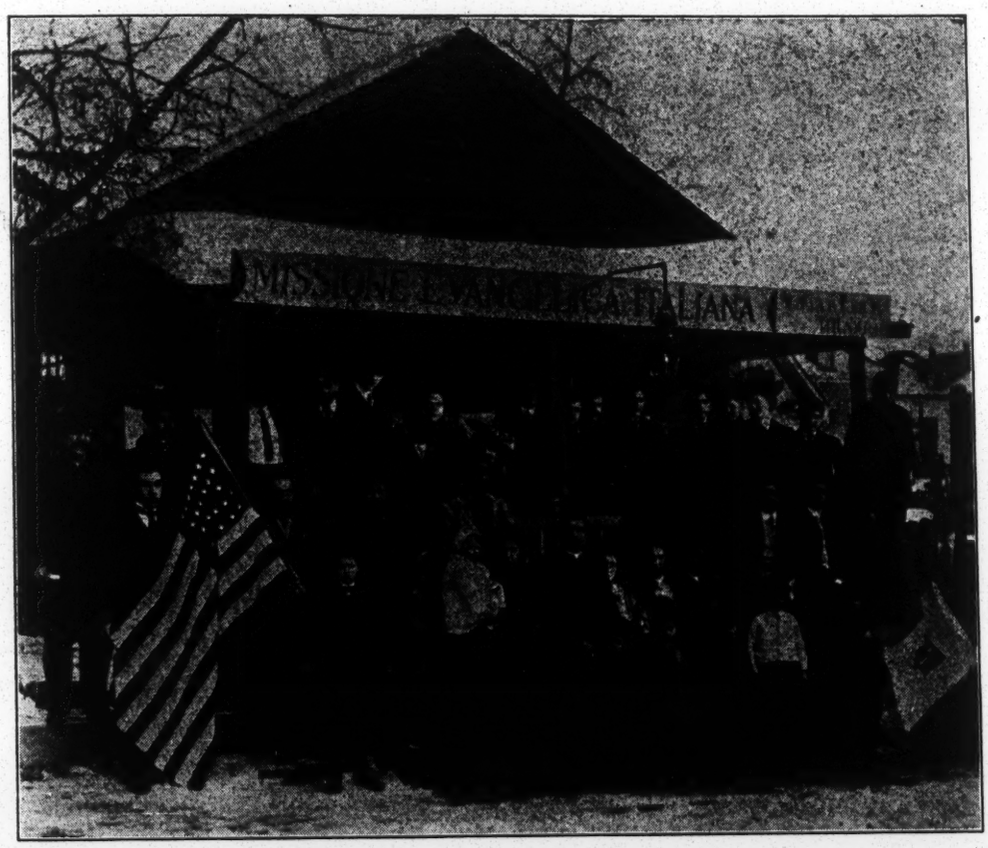
And yet, from this mission have gone out more than 200 souls written on the church roll, to sow the seed of the gospel of Christ among their brethren, and many a kitchen or bed-room has become a school of God. Directly or indirectly this mission has been the parent of a number of other Missions in various cities of the United States and also in

Italy. Wherever these obscure herds of christianity have returned to their native land they have breathed a breath of new life into the midst of their people.

Through the instrumentality of churches and missionaries whole towns have been converted to the Gospel. Although we have been so circumscribed, yet we have had fruit.

Some years ago a poor, old man came to our mission; he hardly knew how to read or write. He stayed with us for awhile and then went back to his family in Italy where he called an evangelical minister and began a mission in his own house. The struggle was hard. He was threatened by the priests, and the superstitious people; he was dragged before the court; he was abandoned for a time, even by his wife; with everything against him, he faced priest and people, and from his own pocket furnished the money to begin a mission, which afterwards has been adopted by the Waldensian church and many even of our American brethren know the mission in Castle Del Giudice, and its humble founder, Brother Fiore Zaccardi.

About a year ago our good brother, Berardino Limongelli, returned to Italy full of enthusiasm for Jesus Christ and the Gospel. Berardino wanted to take a wife, but when it became known that he was really an Evangelical Christian, all fled from him as an apostate. At last, however, he met a lovely girl who was willing to accept the faith of the young man. It is rare, indeed in Southern Italy that a catholic will wed an Evangelical Christian, and so soon as it began to be noised through the town the persecutions began, threats, warnings counsels; the priest's cry of excommunication until even the mother abandoned her own daughter. The father of the girl, already an excommunicated protestant, encouraged her to stand for her faith;



ITALIAN MISSION AT BUTLER, PA.

and in face of all the difficulties the holy vows of marriage were taken.

On that day the streets of Altavilla Irpina showed an unaccustomed commotion. "Listen, Have you really seen them?"

"Yes, I have seen them as plain as I see you, Michele."

"But is it true that the Head of the Protestants has come from Rome to celebrate the marriage of those two apostates?"

"Surely they call him Il Signor Ministro. He has a long beard; he comes from Naples they say. I saw him when he came into town and he has a look like Satan. Holy Virgin!"

"We want to see it. What time is the wedding?"

"They say at two o'clock this afternoon. But as for me I don't go. Didn't you hear that the priest this morning at High Mass excommunicated anyone who would have any part in that diabolical ceremony?"

Such talk as this was heard at every street corner on the day that our Berardino was married. The wedding was a great event in the life of that town. The Waldensian had really come from Naples. The curious crowds ran to get a look at him. It was a great opportunity; and for the first time the Lord Jesus Christ was preached to that crowd, who for the first time looked upon a Protestant Minister and heard how different the Gospel is from what they had been taught. Thus God provided that in this way the Bread of Life was broken to these people. In this and in other ways the members of our missions help to carry the Gospel to their friends at home. Would that America would hear a cry which comes to us from Italy's statesmen **"We receive of your gold and silver, but you send us also your beer and whisky: save our nation from the curse of drunkenness."**

There are men whose consciences have been aroused and whose intelligence has been awakened, perhaps in one of the street or tent meetings, have returned home without accepting Jesus Christ; but seeing the contrast they have, in the face of priests and of their families, become open leaders and true apostles of the truth. One of my townsmen stayed in Pittsburg for some time. He heard The Word, but while here never openly accepted of his Savior, in so much that I despaired even of his salvation. Some months after his return I received a paper in which there was an article marked with a blue pencil. In a correspondence from Pescopagano, I read that this same young man had invited a Baptist Minister of a neighboring town to conduct a series of religious meetings, and was entertaining the Pastor in his own home; a Baptist Mission was organized and this young friend of mine became the first member.

The Evangelization of the Italians in America is the Key to the Evangelization of Italy.

Sometimes we ministers and missionaries feel disheartened when our members leave us for other lands, but when it means more souls won to Christ, we rejoice. Of the more than two hundred who have been enrolled as members of our church only eighty remain with us. Where are the others?

IN THE WORLD PREACHING THE GOSPEL.

May God bless you, O ye heroes of the cross. Go, tell how good God is! The opportunity is very great. The responsibility is immense. There is a powerful force which represents the struggle of the past against the future, and drags back toward the past. There is another force, young and energetic, which seeks always greater freedom for the intellect and spirit. The first is Catholicism—the new and energetic force is the regenerating Gospel. Catholicism seeks the dark Evangelical religion, seeks free thought. It needs schools. God forgive us that we have yet done so little to make Him known. May God teach us our duty.

THIS PICTURE MAY ILLUSTRATE HOW THE SABBATH IS SPENT ON A SUMMER DAY BY THE ITALIANS. ON THE RIGHT THERE ARE FOUR MEN SITTING AT A TABLE PLAYING CARDS.

—*Courtesy of L' Ape Evangelica.*

THE FACTORS OF ITALY.

To Italy the Twentieth of September symbolizes liberty and a United Country and the men of the picture were the leaders in the struggle which made a Twentieth of September for an oppressed and long suffering people. First at the top, the King Victor Emanuel; to his right is Italy's liberator, Garibaldi; to the left, the General Chaldini who led the victorious army into Rome. Below to the right is Mazzini and to the left Cavour, two great intellects and statesmen of Italy.

The Significance of "Venti Settembre" 1870.

By Rev. Frederick H. Wright—Pastor to Italians.

[Extract from L'Ape Evangelica.]

THE significance of the "Venti Settembre" celebration is very marked. It is the "Fourth of July" for Italians, for it is the anniversary of the culmination of the highest hopes of the patriotic Italian—the union of Italy.

This Union was the dream of Cavour, Mazzini, Victor Emmanuel and Garibaldi, and when it was realized, d'Azeglio exclaimed: "We have made Italy; now we must make Italians." For thirty-nine years this work has been going on, and while some progress has been made, there is great need for an advance . . . . The "Venti Settembre" stands for union of spirit as well as of territory.

"A free Church in a free state," was Cavour's ideal, and Victor Emmanuel, in one of his semi-filial letters to Pope Pius IX, whom he had driven from the Quirinal and from kingly temporal power, realized his mission as the saviour of his country when he wrote: "I have often read in your books that God uses kings to castigate a pope, or a pope to castigate a king, so if you cannot bless me as king of Italy, you can at least bless me as the Almighty's instrument for ends beyond our penetration." . . .

The "Venti Settembre" celebration has a significance for Americans in that it represents a sentiment dear to every heart, a united country. The struggle for union in this country pales before the similar struggle in Italy. That beautiful peninsula has been the battle ground of centuries, and it was carved up into principalities, duchies, kingdoms and states, to satisfy the caprice of pope and king. For literally hundreds of years the Italian dreamed of a united country. The last hundred years or so, he fought for it on battle field and rostrum, and the stories of suffering and tales of daring of youth and maiden, old man and aged women are thrilling to the last degree. Less than seven years after we had won our victory on southern fields, the Italian won his victory at Porta Pia, and the Eternal City became the Capital of a United Italy. "Ci siamo, e ci resteremo," (We are here, and here to stay) was the stalwart king's answer to the question. as to how long he expected to stay in Rome, and his son, Humbert the good, adopting as his motto, "Roma intangibile" (Rome not to be touched,) maintained his father's policy, and United Italy is an abiding sentiment, and destined to be an actual reality.

It is significant that the Union of Italy so closely followed the Union of America. The Italians had watched our struggle with intense interest, and our success meant their victory.

A few years ago I took a trip into the heart of the Sicilian mountains, and above the clouds I stayed one night at Mistretta, a city of 15,000 inhabitants. It was a wonderfully well developed municipality, with well built houses, clean streets, and an excellently equipped High School with a full corps of trained teachers. As I passed down the main street I saw the name "Via Lincoln," (Lincoln Ave.,) and instinctively I doffed my hat to the memory of America's saviour and to the delicate compliment of the Sicilians in that far-off city on the hill. It was an allegory to me and brought America and Italy very close together. The glorious twentieth of September, 1870, was the sequel to the surrender of Lee, and Americans and Italians ought to be brothers indeed.

"O woman-country! wooed not wed;
Loved all the more by earth's male-lands." sang Browning.

Those who know her best love her most, and what is true of Italy is true of Italians. **We Americans have got to unlearn some things and catch the spirit of this warm hearted people; so from my soul I say:** "GOD BLESS AMERICA: GOD BLESS ITALY."

The Heart of the Italian.

By Miss J. P. Bryan, Missionary among our Italian Mission in Pittsburg.

THE American, more than all other, should know to sympathize with the Italian in his 20th of September celebration.

Do you recall that memorable day in Philadelphia where the representatives of the colonies sat in secret session? Do you see the throng which surged about the door with fevered expectation? Do you hear the first tone of the bell that sounded out the news, "America is free?" If so, then your heart will throb with sympathetic joy as you stand with your brothers from across the sea and hear their note of triumph "Italy is free."

Every throb of patriotism which swells in your breast is met by a thrill in the heart of the Italian. He, too, is intensely loyal to his country. He clings to her with the tenacity with which the Jews fought for their Jerusalem and their temple.

I have seen an Italian looking on a cold, lifeless map of Italy as a lover would gaze on the face of his beloved as with tender tones he sighed "O bella Italia, bella Italia;" beautiful Italy, beautiful Italy.

This is why the 20th of September is to them a day of pride and rejoicing.

And you, O American, as you see their holy enthusiasm, may well rejoice with them in the thought of national freedom and personal liberty. The same sentiments which inspire you inspire also, your Italian brother. . . . .

But no more does our "4th of July" mark our day of freedom than does the 20th of September proclaim the birth of another nation, united and free. Of a nation which as our colonies had been divided and dependent, but which through the travails of a gigantic struggle was born into the world an infant destined to grow into mature and able manhood.

We congratulate Italy. Our struggle was their struggle also. The effort to escape from the tyranny of unlawful power.

An effort to claim for man the rights of man. "A right to life, liberty and the pursuits of happiness." A right to worship God as God. A right to crown Jesus, King.

How many of you, O! Americans, have failed to use your rights? And alas, too many of the Italians have failed to learn. Too many who could reign with Jesus have failed to put him on the Throne.

Italy! if your 20th of September is to mean anything to you it ought to mean this **"A nation and a people free with the liberty wherewith Christ can make you free."**

Evangelize Them.

By Rev. J. T. McCrory.

WE must give them the gospel of Jesus Christ and we must hurry up about it if we would prevent disaster. If we fail to meet the immigrant as he enters our country, with the message of love and good will we shall miss the opportunity of a life time—yes of two life times, for we shall not only lose the parents but their children also. These strangers are susceptible of the keenest appreciation. Be kind to them and they respond with a gratitude and confidence that opens the way to their very hearts. Give them evidence of your good will and they will open their mind and soul

to your religion and social customs.

Remember most of them are unlettered and are eager to learn. They are hungering for knowledge. They want to learn our language and be American citizens. The work that has been done among them has been the most fruitful and encouraging along every line of effort. The missions that have been established, even with their poor equipment and great lack of facilities, have yielded a rich harvest of souls. Hundreds have been converted in *our own missions* and *thousands* are just ready to receive the water of life at our hands. The converts become enthusiastic in their devotion to the evangelization of their countrymen and endure hardships joyfully on this behalf. As they change their location or return to their home land they carry the gospel with them.

The English day and night schools, organized in Western Pennsylvania, have proven a source for great good, and promise opportunities not otherwise to be secured for winning the good will and saving the souls of our foreign brethern. God has opened a door for the United Presbyterian church into a field vast and needy, and woe to us if we do not enter and occupy. The next fifty years of our history will write the destiny of this American Republic and the Evangelical church of this country.

For God and home and every land let us meet this crisis in a way to insure our national perpetuity and the Salvation of the world.

Italian Missions at Butler, Pa.

By Mary McKee., Missionary among Italians at Butler, Pa.

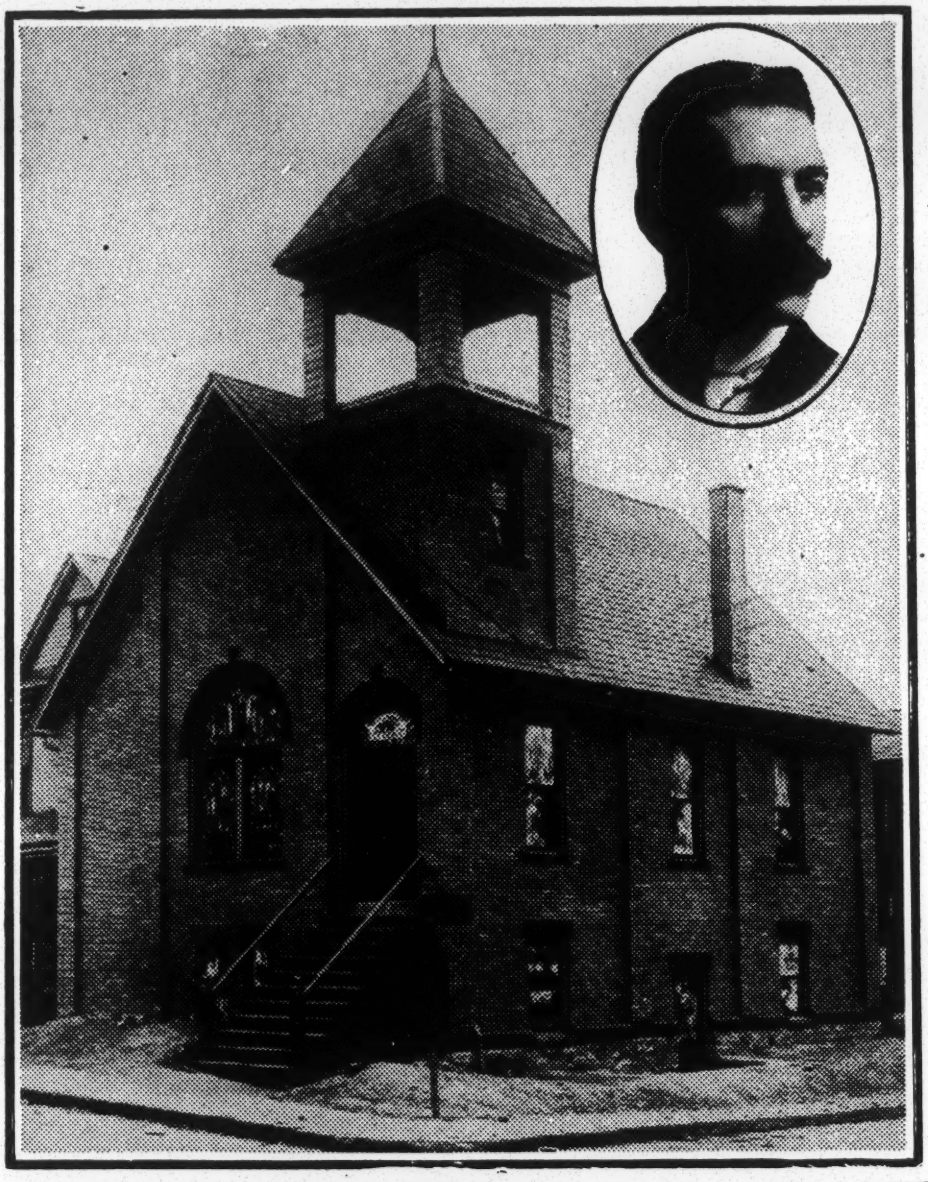
Rev. Micheal Renzetti.

REV. Renzetti was born January 22, 1878, in Castellamare, province Adriatico, Italy. He was sent to the Catholic Seminary at Termoli to be educated for the priesthood.

Because of grave misdemeanors in the school, between the Nuns and the Bishop, Signore Thomas Duce Pugliatti, the people of the town rose up and threatened to burn the buildings. As a consequence the school was closed for a year and the scholars sent home.

Mr. Renzetti returned home and learned the trade of machinist. He then went to serve in the army as all Italians must do. Hearing of America being a land of great riches and freedom he resolved to come and see for himself, make some money and go back to Italy. Landing on our shores he made his way to Steubenville, Ohio, where some of his fellow countrymen were living. For six months he could find no work, first because he could not speak English and second because of soldier life, his hands were so soft he could not dig on the streets.

One evening coming home for supper he found a little invitation from the teacher of night school for Italians. He was glad to accept the opportunity and became an eager and diligent student. Great was his surprise to learn that the English teacher—Miss Eyenck—was a Protestant. So afraid are they of all things Protestant. One day Miss Eyenck asked him if he was a christian? He was mad at this, to use his own expression. "Do you think I am an animal?" he said. She then gave him a copy of the new Testament and bade him read for himself. "When I showed this book at my boarding house they said, burn it," he says, "but I read it twice over." Then I began studying the Old Testament, and while reading the trials of the children of God in the fiery furnace, the light came like a flash from heaven. He then became a member of the church of Christ and at once began teaching the Word and praying with his people because he had promised to God to do all



FIRST ITALIAN UNITED PRESBYTERIAN CHURCH, BUTLER, PA.
AND THE PASTOR, RENZETTI.

he could for the salvation of Italy,—Italy, sitting in the darkness of ignorance and superstition, knowing nothing of the precious book—the Bible, and the free and full salvation of our Lord and Saviour, Jesus Christ. In 1903 Mr. Renzetti was called to Butler as a missionary among his people in care of the United Presbyterian Church. He at once met with opposition and persecution such as seems impossible under the skies of free America.

He was thrust out of their houses many times with maledictions heaped upon him, and his good wife, saying 'who is this priest, who comes among us with his *wife*?—"Away with him!"

The Presbytery of Butler placed him in Allegheny Seminary for three years, and licensed him to preach the Gospel to his people. It was a glad day for all when he was set apart for the ministry. It marks an epoch in the history of one of the most remarkable stories of Home Missions. Today he passes up and down our city, beloved, and respected by Americans and Italians, breaking the bread of life to a growing congregation, ministering in a thousand ways to the helpless, and perhaps friendless,

strangers in a strange land. The adversary is not idle but more busy than ever. He of papal authority claims all of the Italian people for his own, and on his infallible authority says the Protestants are proselyting his children. It is not true! Of the two thousand five hundred Italians in Butler, ninety nine per cent never enter a church. If examined as to their religious belief they are nearly all skeptics, and atheists or agnostics. This is particularly true of the educated classes coming now in greater numbers.

Mr. Renzetti's work as a pastor in Butler has been marked by the uplifting influence of the Gospel in the colonies. Where once it was not safe for men or women to meet for worship at night, now the beautiful little church stands invitingly, pointing silently to another and better life.

It is kept open all the time in order that they may enter, perchance to pray, or on going into the basement, read the magazines, papers and books, or spend an hour studying English. Such are the attractions leading away from the saloon. At any time you will find a group quietly spending their spare hours in this house, instead of fighting and drinking and gambling. In this work results are not to be estimated by numbers or money or time spent. Rather the more we can scatter the message of Christ and his love by these people migrating to and fro, the greater the work done.

It would take too long to relate the chapters of self sacrifice which these people are capable of, as missionaries of the cross. They are direct descendants of the early Christians, only they have become wicked, because of oppression and depression but the old spirit is there and rises to supreme heights when quickened with the truth of Christ Jesus.

Our present membership is 57. Sewing School 75. Sabbath School 80. Night School, 15 to 30 Adults. Italian Classes 25. Y. M. C. A. Club, 35.

Our Italian Missions.

A beautiful little church of buff brick and brown stone has recently been dedicated, as the "First Italian United Presbyterian church at Butler, Pa."—a very interesting event after six years of difficulties attending the work among the Italians. It has been well worth the sacrifice. This and other missions to the Italians under care of the United Presbyterian church are receiving increasing interest and support.

The following are located within the bounds of the first missions begun to Italians in or near Pittsburg.

Rev. J. B. Fortunato, 1st Italian U. P. church, Pittsburg, Pa.

Rev. Leonardo D. Anna, pastor of Italian church at Brushton, Pa.

Domenico Gualtieri, missionary at Carnegie, Pa.

Vucenzo Napoli, at Columbus, O.

John Bisceglia, a missionary of 1st U. P. church at Zewickley, Pa.

Attatio Ciarletta, a missionary under care of Chartiers Presbytery.

Other churches supporting missions to Italians are Shadyside, Pittsburg; Wellsville, O.; Steubenville, O.

Second Italian mission of Pittsburg, Brushton. This is also a very interesting mission.

Miss Jennie P. Bryan is a faithful missionary of the First U. P. Italian mission at Pittbsurg. Rev. J. B. Fortunato, pastor.

Miss Mary McKee, Bulter, Pa.

Miss Venia Smith, Wilkensburg, Pa.

A number of bright young boys are making preparation to do colporteur work in preparation for the more active missionary work, they hope to engage in later. These are converts after attending the school and church services of the Italian missions in these places named.

If we have overlooked any under the care of our denomination it is regretted, as we desire to give the readers some appreciation of the great work that is being done and awaiting to be done by our church.—Eds.

Foreign Missionary Correspondence.

India.

The Young Women of India.

Miss Mary McCauley, a native Christian teacher at Rawal Pindi, has written a few lines for the Budget. We hope to hear more of her work among the non-Christian girls of India.

Hayate Michalla,
Rawal Pindi.

There is no doubt the young women of India need the love, care, prayers and time of many of His disciples. I am sorry I am not a writer; I have never written for any Magazine before, but I am praying He will use my feeble words for His own glory and the good of my sisters here.

I am teaching in a non-Christian Mission Girls' School here; I have taught here for almost four years, and I see how much the girls need Christ. The sin that I have been shown in the lives of these girls and others, is something awful. I had never seen or heard the like of it before. I was brought up in a Christian boarding school: had very earnest Christian parents who kept us all from the influence of the non-Christians, so when I came to this school and saw the sin in the lives of these non-Christians, I was horrified. Then I say to myself, how can they do better without Christ, for only He has power to keep us from sin.

It has been a great privilege to be in this school and teach these dear little sisters of the Saviours' power to cleanse from all unrighteousness and sin. Most of the girls in the school are Hindus, and you know the Hindus do not let any one go into their kitchen, except a Hindu, and that only when she takes her shoes off. They believe they will be defiled and their food too, if they let any leather be taken into their kitchen. I was talking to a class of mine upon the folly of such a custom, and I told them how nothing but sin could really defile us. I also told them that I went into my kitchen with my shoes on, and had my meals with my shoes on. Then one little girl said, "Teacher, would you like me to be a Christian, I believe as you do."

Another day I was speaking about the sin of worshiping idols, and the girls said, "Teacher, what shall we do: we don't believe in worshiping idols, but we are made to worship them by our relatives."

Oh the bondage they are in; they have no freedom of action at all; they blindly do as their superiors tell them to do. In the course of the same talk, a girl who is 19 years old, and has been deserted by her husband, because she has weak lungs, said with tears in her eyes, "you don't know what tortures we suffer, when we speak or act as we think, and even when we do nothing, we are despised and ill-treated just because we are girls, and are a burden to our people." Oh, how my heart aches for them.

The women and girls of India need Jesus Christ to love them. They are so despised and ill-treated, then because they have not Christ, they have nothing to keep them from sin. There is no heaven for either a Hindu or a Mohammedan woman.

A Hindu woman who serves her husband according to his wishes, and obeys him more than even God, will be allowed after death to return to this world, as a man, and then if this man lives a pious life, he will go to heaven. Aside from this there is no heaven for a Hindu woman. A Mohammedan woman who loves and serves her husband, will go to heaven only to serve him there too. We need Christ, who so loved the sinful woman that He gave His life for us, that we may be where he is.

Since missionaries have come to our country, and have taught the women in the Zenanas, and in villages, and have opened schools for girls, the condition of woman has changed very much, but there is so much more to be accomplished yet. These women need to be taught patiently over and over again, until they accept Christ as their Saviour, and one can't help but say, "The harvest is great, but laborers are few." If we only had more workers who would take the trouble to teach these poor women, who

have never been taught for generations back.

In teaching the Bible to a class of women one day, one of them said. "When you teach us, it seems to us as though new light has come into our souls." Oh, the poor things; the simple Gospel stories are new to them, and if they say they would like to learn more about Jesus, they are beaten by their people at home and perhaps will never see a Christian again. Some girls who behave well at home after being in a Mission school for some time, are withdrawn from the school, because their people think Christian teaching is having an effect on their lives. It seems so hard for women to come out for Christ, but God knows the difficulties of the Indian and He will open a way of escape.

Study for the Month.

Part I—Latin Europe.

JANUARY—THE GOSPEL IN ITALY.

Text book—"The Gospel in Latin Lands."

Suggestive scripture lesson.

Text—"My word shall not return unto me void." Isa. 55: 11.

Roll call, Quotation of scripture.

It will be well at least in the introductory remarks to tell *why* Protestant Missions are needed in Latin Lands.

Literary Topic.

1. How early Christianity became perverted through the Church of Rome.

a. Early christians organized into churches.

b. These churches absorbed into the Roman Catholic Church.

c. The behavior of the Roman Catholic Church as an organized power.

2. The Waldenses.

3. Savonarola.

4. Our Mission to Italians in America.

Questions for leaders to distribute to those not having papers for two minute talk:

1. Why send missionaries to Italy?

2. Why has the Roman Catholic church lost its hold on many in Italy?

3. What denominations are doing mission work in Italy?

4. What do you know of Italians as missionaries to their own people?

5. Love of Christ should constrain not controversy. We owe the Romish church something.

6. Why help the Waldensian church?

7, Missions to Italians in America—Nine-tenths of Italians are in America.

WHY MISSIONS TO ROMAN COUNTRIES?

It would not be necessary to discuss this point if Protestant Christians were more generally acquainted with the moral and religious condition of the millions who people papal countries; but as a matter of fact great ignorance prevails among the great mass of evangelical Christians with regard to these points. Romanism as it is seen in England and the United States, where it is influenced by enlightened Protestant practice and opinion, is externally, at least, a very different thing from Romanism in Spain, Italy, Cuba, South America and Mexico, where during the course of centuries it has had free course to permeate and influence every class of society, being itself un-influenced by any of the more salutary conditions which obtain in other lands. Romanism in these countries is nothing else but paganism in a Christian dress,....In one word we have the essence of all idolatry—the exaltation of the creature above the Creator, God and Christ are practically dethroned and a creature exalted to the throne of Deity.

Rev. J. W. Mornan, Missionary Review.

Editorial.

The Passing Year.

Across the shadows of the night
There come to my expectant ear
The twelve deep notes that tell the flight
Of yet another passing year.
Its limits reached, its work is done,
Its record sealed and sent on high,
Unknown to all and seen by none
Except God's own all-seeing eye.

Ah, me! those years, those vanished years,
In memory, but beyond recall,
How filled with foolish doubts and fears,
How stained with sin and blotted all!
What can we ask of thee but grace
To make these failures of the past
The beacon lights by which to trace
Our way to thee, O Christ, at last!

Farewell, Old Year! There have been days
Of grief and ill—so, too, of good;
And for them both we give God praise,
Though at the time misunderstood.
His wisdom measures all our needs;
He knows the weakness of our frame;
His love our highest thought exceeds;
He calls us by his own dear name.

So pass the years in solemn state
Beyond our ken; we count the sum;
They come and go, we watch and wait
Until our own set time shall come.
God of the years, from out whose hand,
With all our precious gifts, they come,
Give us the grace to understand.
And make them helps to lead us home!

W. G. Haeselbarth.

Pronounce Italian, It-alian, not I-talian.

Judging from reports of distribution of Thank-Offering literature and the interest in thank-offering ingathering, there will be the usual sum at least to carry on the work done by the thank-offering. Some presbyterials will be short; the fault should not be over looked and a diligent effort should be begun now to prevent its recurrence.

The Thank-offering should be in the hands of the General Treasurer, Mrs. J. B. Hill, before December 31st, 1909.

It will be necessary for every one to note that all money designated for the work of the mountaineers, as done by the Women's Board, must be stated for *Frenchburg, Kentucky.* Do not overlook this fact. It is only to the voluntary contributions from the Women's Missionary societies, that the Women's Board can look for the support of this new and needy field.

There should be great interest and generous contributions made for this work and we doubt not our women will soon be equal to its needs.

Our New Work.

Missions to the Mountaineers of Frenchburg, Kentucky.

For some years past the Women's Board has been importuned by many societies to begin missions to the mountaineers of the South. Not until the Home Mission Board had begun similar work could the Womens Board direct their energies in special effort to these people. Now the work is introduced. The most pleasant and "glittering" associations attend its auspicious beginning.

For was it not from the unique and beautiful "shower of dimes" at the Pittsburg, Women's General Missionary Convention, the occasion of its 25th anniversary, that there was a goodly sum of more than $6,000 given for this new work? Miss Houston, of New Wilmington Pa., (see Young Women's Department this issue) is the first new missionary in this field. Her salary will be provided by the Young Women of our church.

A new school building is in process of erection and all the expenses following must be provided by Women's Missionary Societies of our church.

Mrs. Lydia B. Coventry.

Again our mission field in Egypt is called upon to mourn the loss of a good woman. Mrs. Lydia Junkin Coventry of Grove City, Pa., who with her husband Rev. W. R. Coventry had arranged to return to Egypt, after their year furlough in the homeland, was stricken with death at Columbia Hospital. In the death of Mrs. Coventry the church at home, and the mission field has lost a devoted christian who labored with love and interest for the work she had chosen. Mr. Coventry has suffered with the mission in Egypt a great loss. Mrs. Coventry was laid to rest at Grove City Pa. The following has been received from a co-laborer in the mission field:—

Editors of Missionary Magazine.—

My dear Friends:—No doubt others have written you concerning the passing away of our dear Mrs. Coventry, but I beg for space, in the Magazine, to record my appreciation of her also.

It was first, my pleasure to meet her in the year of nineteen hundred when she came to our mission. Since that time we have been neighbors and friends and her loving, gentle ways have been a stimulus to me. She always could see good in others and her regrets would be that she was not able to accomplish more for the Master. She was a patient sufferer and although ever willing and anxious to take part in active service, she was resigned and very submissive to His afflicting hand. We seemed to need her so much, and she was willing to serve with us here below until the Master called her, and then she was glad to depart and be with Him. *Our loss is her gain.* Lord help us to say "Thy will be done." M. R. Hart.

Our aim for the New Year is at least 10,000 subscribers to the Women's Missionary Magazine. That would mean an increase of 1,800. WILL YOU help with ONE?

1910 Mission Study.

In this issue the first study for the year 1910 appears. Those who have followed the outlined program, given in this Magazine, from year to year testify to their increased interest in Missions. There is no way of calculating the benefits to the undividual christian, and to the congregation the effect of a knowledge of world-wide missionary information.

First we know the facts are gathered from those who have lived to make them or have produced them from reliable sources. We are not guessing at events or incidents, this is worth the knowing. Then the progress of the church in its supreme mission and enterprise should engage our best interest and the more we know of the history of its missionary undertaking the dearer and more precious the privilege of having a share in it. We begin the difficult but most interesting study of a six month's course of Gospel to Latin Lands—with Italy.

As far as possible read history and current literature. In each and every one of the six studies we are closely related to the people of whom we study. Many of them are becoming a part of our citizenship. May we not do much to help make them what they should be in the six month's intercourse with their needs and claims.

Mrs. J. B. Hill, treasurer of the Women's Board and also of the Women's General Missionary Society, was bereft of her mother, Mrs. McClure, who died in Pittsburg, Pa. She was a christian, ripe for the change that death brought to her, ready and happy in anticipation of Heaven. To Mrs. Hill our sympathies are given in her loss of a christian mother.

Do you know what would happen if every woman giving a thank-offering the year 1910 would make the pledge those women in India made—calculate for yourself. It will impress you more deeply.

Psalms for the Martyr.

As Savonarola and his companions went to the stake they chanted a passage from the sixty-eighth Psalm. (The Huguenot Song of Battles) "Blessed be the Lord, who daily loadeth us with benefits." The one hundred and eighteenth Psalm was sung on bended knees by the Huguenots at Coutras: "It is better to trust in the Lord than to put confidence in princes. All nations compassed me about; but in the name of the Lord will I destroy them."

"The cowards beg for mercy said the courtier in attending the persecution of the martyrs, "No" replied an officer "you may always expect a stern fight—a noble death from the men who sing psalms and pray devoutly."

The psalms have been the solace and joy of christian hearts from the time when they were first sung by the Israelites in their temple worship, down through the period when martyr souls went home to God with the triumphant utterances of praise on their lips. How the church that has continued to use these psalms in public and private worship should be loyal to its heritage!

Generations yet unknown are to praise Him. Shall the United Presbyterian church yield her privilege and substitute for these songs of David, songs that are not suited to her history as a church? It remains for those who make claim to her membership, to preserve this precious principle. Any not subscribing to this, should not be permitted to influence those who have the true love of psalmody in their hearts. There should never be any apology from any psalm singer for the use of the psalms of David.

Rather should there be in the membership of psalm singing churches a loyalty on part of the ministry, and the laity, that would impress its growing membership, that the peculiar privilege of psalm singing is without criticism. There is not enough said from the pulpit for the claims the songs of David have upon the Christian. There is no other song so appropriate to every condition of life.

One can never be offended in their sacred use. Let those who have a membership in the denominations making psalmody their exclusive form of praise never bring contempt upon their church, by lightly disregarding the principles adopting them.

AN EARNEST REQUEST.

Presbyterial Secretaries and Congregational Thank-Offering Secretaries are requested to send interesting facts connected with their thank-offering work the past fall to Mrs. M. C. Porter, 15 Marshall Ave., Allegheny, Pa., and SEND SOON. Any others who may have had something interesting in connection with giving gifts of gratitude in their homes are requested to report them to the same address. The General Thank-Offering Secretary is planning to have "Showers of Facts" in the January, February and March Magazines. She cannot make this plan a success unless her co-workers over the church co-operate with her and respond promptly to the above request. Who will be first to respond? Let us have personal experiences from Women's, Young Women's, Junior and Little Light Bearer's Societies.

You like the Women's Missionary Magazine and it is a help in your work for missions? Then please secure one new subscriber before January 1st, 1910.

"Our Holiday Greeting."

"Once in a while it does no harm
To pause in our course like big ships meeting,
And say, 'REGARDS!' We therefore send
Our best to you as a holiday greeting.

May health and happiness both be yours,
And fortune smile on all you do;
And we hope you feel like wishing us
The same good things we're wishing YOU."

The latest work to be announced under care of Women's General Missionary Society is missions to the mountaineer at Frenchburg, Kentucky. The work is wholly dependent for its support upon contributions from the Women's Missionary Societies.

"EVERYLAND," the Boys' and Girls' new magazine. Send subscriptions to Mrs. John A. Crawford, 907 Publication Building, 209 Ninth st., Pittsburg, Pa.

Have you read Miss Kate Hill's report in this issue of the Thank-offering in India?

The Missionary Review of the World, NEW	$2.50
The Women's Missionary Magazine, NEW OR RENEWAL	.60
	$3.10

Both for $2.50 if sent to Mrs. S. M. Kelso. Xenia, Ohio. Begin your subscription with the December number in order to have the Studies for 1910.

"EVERYLAND" will make a splendid Christmas gift, 50c a year. Published quarterly.

The fields are white!
The harvest is waiting!
The reapers are ready!
What hinders?

The General Executive Committee of the Women's Foreign Missionary Society of the Methodist Episcopal Church held its fortieth annual meeting in the Emory church, Pittsburgh, beginning October 28 and concluding November 4. This organization corresponds in makeup and functions to the Women's General Missionary Convention of the United Presbyterian Church. The reports submitted showed that the work done under the care of the society is prospering, and the interest increasing among supporters of the work at home. The money received during the year amounted to $696,961.37—a handsome total and an increase of $22,561 over the preceding year.—Ex.

Education in Missions.

During the past year a most interesting and instructive campaign for missionary education was introduced by Muskingum Presbyterial. We have secured for publication the copy of a successful competitor, Miss Clara Mehaffey, a member of the Young Women's Missionary Society of First Church, Cambridge, O. The entire list of questions and answers are deserving of praise. The information obtained required most diligent and careful research. The mechanical appearance of the manuscript also deserves mention.

The list of questions is 82. We will continue to publish as convenient until the entire list is given to our readers.

Mrs. J. N. Ashwood, President of Women's General Missionary Convention next May is wife of pastor of First Cambridge, O.

To the Officers and Members of the Muskingum Presbyterial:

The interest felt in missions in regions beyond the sea should steadily grow, and the mind and heart of a true disciple burn with conviction and glow with enthusiasm in the direction of the work of witnessing to a lost world.

Facts are the fingers of God. To know the facts of modern missions is the necessary condition of intelligent interest. Knowledge does not always kindle zeal, but zeal is "according to knowledge" and will not exist without it.

To better inform ourselves and so better serve the Master in our Societies the following Educational Missionary Competition has been arranged. Will

you not heartily enter into it, for the personal benefit to be derived?

Yours for faithful service,
Jennie F. Ritchie, President

* * *

Two competitions are offered. The first among the societies of the Presbyterial. All will have an equal show as the result will be determined by the highest percentage of members responding. The second will be a competition of individuals open to every woman of the Presbyterial. Use any helps accessible.

First—The result of the competitions is to be announced at the Presbyterial meeting. Honorable mention to be made of second and third best in each test.

The first competition is between societies. Its object is to interest the largest number of people possible. The society with the largest percentage of answers wins first honor.

Decision to be made by the Presbyterial Executive Committee.

In case of a tie the date of mailing the answers decides.

Second—The second competition is to be based on individual merit.

Each society while working for the first competition should impress on each one who answers, that each and all papers enter the second competition. Decision to be made by disinterested and capable judges.

No answer to any question is to exceed one hundred words. It is the desire to have answers concise but to avoid "yes" and"no".

All positions taken to be proved by Scripture, simply giving the chapter and verse.

These proofs do not count in the word limit.

The following is the list of questions sent to members of Muskingum Presbyterial and the answers are from Miss Mehaffy's manuscript.

Educational Missionary Competition.

1. Why do Christian churches undertake mission work?

Because of her obligation to obey Christ's command, "Go ye into all the world, and preach the gospel to every creature; and because of the infinite blessing the gospel brings to the individual.

2. What is the nature of the obligation to evangelize non-Christians?

It is spiritual, moral, binding, and lasting until "Earths utmost bounds shall hear and turn.

3. Upon whom rests that obligation?

Upon every Christian; that he may glorify God and elevate mankind.

4. In what various ways may these persons obligated try intelligently to meet that obligation?

By prayer, personal work, financial support, and keeping informed of the need.

5. What is the effect upon one's own spiritual life of earnest endeavor to evangelize non-Christians?

Increases the power, deepens the joy and develops the Christian graces.

6. Is there any future reward which may be expected for such work, and if so, what is it?

Christ commands us to "disciple all nations. He calls us *friends* when we keep His commandments. And to His friends He promises all the honor and joy of heaven and His own "Well done."

Prov. 11:30. Dan. 12:3.

7. Why should we do Foreign Missionary work when there are so many non-Christians near home?

Christ commanded it. Matt. 13:38. Acts. 1:8.

We are guilty if we fail to give every one the opportunity to know Christ. Ezek. 33:7-9.

8. What effect does one's doing Foreign Missionary work have upon his doing Home Missionary work?

It has been tested and proven that, in general, the best workers for Foreign Missions are also the best Home Mission workers.

9. Compare Protestant Foreign Missionary work a century ago with that of today.

Conditions one hundred years ago:.

Europe with a corrupted Christianity. Asia wholly heathen or Mohammedan, save for the down-trodden churches of Asiatic Turkey. In Bible lands Islam is dominant. The doors of India, China and Japan are closed. Wm. Carey has just settled in Bengal. Africa is only a coastline, with the interior little known, the only connecting link being the slave-trade. Islands of the Pacific have just been thought of. South America is nominally Christian but sunk in superstition. North America is Christian in a more enlightened sense.

Now, the doors are wide open, the field ("the world") is white for the harvest, and the laborers are all too few to meet the demands. Yet millions are turning to God and the Lord is adding to the church daily "such as should be saved."

10. Compare United Presbyterian Foreign Missionary work twenty-five years ago with that of today.

	1883	1908
Ordained missionaries..	18	44
Special Medical.....	00	14
Wives of missionaries .	17	51
Unmarried lady missionaries	14	65
Stations	88	520
Communicants	1909	24097
Organized congregat'ns	22	94
Schools.....	93	366
Scholars.....	4776	26912
Receipts from foreign churches	$. 8,599	$ 41,395
Total receipts on field	20,141	169,982
In America on appropriation	61,989	200,299
Total am't in America for Foreign Missions	102,839	333,509

11. What amount was raised for Foreign Missions in 1855? What amount last year?

(a) 1855·—

Associate Reformed: Membership, 30,292. Paid, $3,966. Associate: Membership, 21,743. Paid, 6,454. Total 10,420.

(b) 1908:—Paid, $333,509.

12. By what specific steps was the U. P. church led to fix upon our field in Egypt?

"On May 21, 1853, at a church in Allegheny, a church court called the General Synod of the Associate Reformed Church of the West passed the following resolution:

Resolved. That our missionaries be instructed to occupy Cairo at their earliest convenience.

The reasons for this step:

(a) To permit Dr. Paulding to continue to work .

(b) To afford relief from limitations in Damascus.

(c) To open up a refuge from political dangers in the Turkish Empire.

(d) To meet the spiritual need of Egypt.

13 By what specific steps was the U. P. church led to fix upon our field in India?

One stormy night a little company of five was gathered in a church in Allegheny. The Holy Spirit seemed to draw their thoughts and love and prayers to India, and they decided to try to point the energies of their brethren in that direction. Soon after this, September 28, 1854, Dr. and Mrs. Andrew Gordon and Miss Gordon sailed for India.

14. By what specific steps was the U. P. church led to fix upon our field in the Sudan?

(a) Appointment of a commission consisting of Dr. Watson and Rev. J. K. Giffen to prospect in the Sudan.

(b) Their recommendation that work be undertaken in northern Sudan.

(c) General Assembly of 1900 ordered missionaries to be sent.

(d) Board of Foreign Missions appointed Rev. J. K. Giffin and Dr. H. T. McLaughlin, (M. D.)

(TO BE CONTINUED.)

FOR THE UNITED MISSION STUDY LEAFLETS SEND TO MRS. JOHN A. CRAWFORD, LITERATURE SECRETARY, 209 NINTH STREET, PITTSBURG, PA.

Thank-offering.

EDITED BY MRS. MARY CLOKEY PORTER,
15 Marshall Avenue, Allegheny, Pa.

A MESSAGE FROM MISS KATE A. HILL.

AMERICAN MISSION, SANGLA HILL, INDIA.

My Dear Mrs. Porter:—I enclose receipt for a money order for rupees 1—annas 4 (42 cents) I received from some village inquirers. We had our annual thank-offering meeting on July 15th. Some of the women of this same village, who are not yet baptized, came about twenty miles to attend the meeting. After their return home this offering came.

Our meeting was a very good one. About one hundred women were present, from ten or more villages. The offering was rupees 32—10 annas, which has since been increased to rupees 42—8 annas. We hope to make it fifty rupees.

Before the offerings were taken we asked that only silver be given. It was interesting to see several women putting their pice (copper) together, so as to put one silver coin, (some times only equal to four cents) on the table. At the close of the offering every coin on the table was of silver, with the exception of seven pice, which little children had given. IT WAS THE MOST REMARKABLE OFFERING I HAVE EVER SEEN IN INDIA, for as a rule among these poor ones, a copper pice (one half cent) is their usual offering.

At the close of the meeting each woman promised that if she could not increase her own offering the next year, she would try to get some one who had not given an offering this year, to give one next year. Several said they would give a rupee (33 cents) next year, who only gave 2 annas (4 cents) this year. This would be an increase of EIGHT TIMES. One woman who earns her living sweeping THE CATTLE YARDS OF THE FARMERS, said she would CARRY MORE BASKETS THIS YEAR THAT SHE MIGHT BE ABLE TO INCREASE HER OFFERING. Our ideal IS A THANK-OFFERING FROM EVERY WOMAN IN OUR DISTRICT. If you could see this canal country and realize something of the ignorance and poverty, you could better realize what this would mean. It may not be accomplished this coming year, but the past has shown us marvelous growth, and we know that the future has greater possibilities and blessings.

The translation of the money order receipt as given by Miss Kate Hill appears above.

TRANSLATION OF MONEY ORDER.

BY MISS KATE HILL.

Amount Rupees 1—Annas 4. Sender, Kalu.

Kalu wishes to become a Christian. There is no teacher. We have been waiting three years. Please send us a teacher. We, whose names are below send one rupee and four annas as our thank-offering.

Kalu, 4; Sumi, 4; Dunio, 4;
Rajo and Rakhi, 4.

Can There Be One?

Can any woman, Christian or non-christian, read the above message from one of our consecrated missionaries in far-off India, of the self-denial gifts from the very poor native women of the villages, without shedding tears?

Can there be one who will read this story and not feel self-condemned because of lack of self-denial on her own part?

Can there be one whose heart is stirred by the appeal—"Please send us a teacher"—who will hereafter turn a deaf ear to the spiritually needy women and children in any of our mission fields?

Can there be one who has already given a thank-offering for the blessings with which God daily loadeth her, who will not remember the women's work for women and children with a *special Christmas thank-offering* and send it undesignated to the treasurer, Mrs. J. B. Hill, 5630 Bartlett St., Pittsburg, Pennsylvania before her thank-offering account closes, Dec. 31st?

Can there be one Christian woman in the United Presbyterian Church who has not yet proven her gratitude to God with a thank-offering, who will not be heard from before the close of December?

What a Glorious Example!

What an example Miss Hill sets the missionary society officers in America!

What an example the native village women in India—even those who are not yet baptized Christians—set the Christians in America!

What an example in the individual promise to get one other to give an offering the next year, if she could not increase her own offering!

What an "ideal" the India workers set before societies in Christian America—"a thank-offering from every woman in our district!"

Is not this "ideal" a challenge to the women all over our United Presbyterian church?

Shall we not resolve to meet it, and plan at once to have, not only every woman whose name is upon our church roll, a liberal giver of gifts of gratitude, but also the women who are among the adherents in our congregations, that they too, may give a blessing and gain one?

WE CAN DO IT—IF WE WILL!

The One Great Need!

What Christ's cause needs, today is for God's people to pour their tithes and offerings into His treasury, to send forth the messengers who are ready and waiting to carry the news of a Saviour to the uttermost parts of the earth. Remember! While they wait, souls are dying, that you, readers, could save if you did not love your gold and silver too well, to help send them forth.

Let us pray, and pray and work for that glorious day when the women of the United Presbyterian Church, many of whom God has blessed with abundant means, will each support her own missionary, either in the foreign or the home field.

Very Important Notices.

REMEMBER: to have all thank-offerings, in the hands of the Presbyterial Treasurer, in plenty time for her to send to the General Treasurer, Mrs. J. B. Hill, 5630 Bartlett St. Pittsburg, Pennsylvania, before her books close December thirty-first.

Remember that no report of your society can be given by your Presbyterial Thank-Offering Secretary to the Presbyterial, nor can the General Thank-Offering Secretary include your report to the May Convention, unless the blanks sent out to societies be filled out and returned promptly to your Presbyterial Thank-Offering Secretary, and sent by her early in January to Mrs. M. C. Porter, 15 Marshall Ave., Allegheny, Pennsylvania.

Let all things be done decently and in order. 1 Corinthians 14: 40.

Young Women's Department

Edited by Miss Sarah Reid, Springfield, Ohio, R. F. D. 5.

Motto: ALL THINGS ARE POSSIBLE TO HIM THAT BELIEVETH. Mark 9: 23.

AIM:—TO HAVE A PRESBYTERIAL SECRETARY OF YOUNG WOMEN'S WORK IN EVERY PRESBYTERY AND AT LEAST ONE YOUNG WOMEN'S SOCIETY IN EVERY CONGREGATION.

Mrs. J. A. Alexander, Secretary, Crafton, Pa

OUR SPECIAL WORKERS.

Miss Roma Beatty, ——, India.

Miss Anna L. Torrance, Whittier, Cal.

Miss Christianita Totten, Henderson, North Carolina.

A Sonnet.

NOTE.—The following sonnet was written by Milton, Cromwell's secretary, after the massacre of the Waldenses on the 24th of April, 1653.

Avenge, O Lord, thy slaughtered saints, whose bones
Lie scattered on the Alpine mountains cold;
Even them who kept the truth so pure of old.
When all our fathers worship'd stocks and stones,
Forget not; in thy book record their groans,
Who were thy sheep, and in their ancient fold,
Slain by the bloody Piedmontes, that roll'd
Mother with infant down the rocks. Their moans
The vales redoubled to the hills, and they
To Heaven. Their martyr'd blood and ashes sow
O'er all the Italian field, where still doth sway
The triple tyrant; that from these may grow
A hundred fold, who, having learn'd thy way,
Early may fly the Babylonian woe.

Bible Reading.

PAUL IN ROME.

1. His ambition to go to Rome. Acts 19: 21.
2. His vision. Acts, 23: 11.
3. He appeals to Caesar. Acts 25: 10-11.
4. Shipwrecked on his way to Rome. Acts 27: 22-25.
5. In Rome. Acts 28: 16-30.

Topic for January, The Gospel in Italy.

Suggested Program.

SING—Nos. 115; 96; 5.

PRAYER—For the evangelization of the world.

BIBLE READING—Paul in Rome.

ROLL CALL—Italy's noted persons and places.

BRIEF TALKS—The Vatican and its relation to

(a) General intelligence and prosperity.

(b) Morals.

(c) Civil and religious liberty.

PAPER—"The Israel of the Alps."

DISCUSSION—Are missionaries needed in the home of Roman Catholicism?

QUERY—How is our church doing mission work, indirectly in Italy?

SKETCH—Garibaldi and his granddaughter.

PRAYER—For Italians in their home land and in our midst.

Equipment.

The time has come when we take up the new studies for another year, and the outlined program as presented in last month's issue of the Women's Missionary

Magazine gives promise of one of the most interesting years in the entire course. In order to get the most out of it some equipment will be necessary.

FIRST—The text book, The Gospel in Latin Lands, by Dr. and Mrs. Francis E. Clark.

SECOND—Maps and pictures.

THIRD—Tracts, as many as possible.

FOURTH—There is a wealth of material in books of history, travel and fiction that will be very helpful and should be used whenever possible to secure some of them.

The Central Committee, on the United Study of Missions, has not issued the regular $5.00 library this year, but has recommended the following books:

1. The Continent of Opportunity, F. E. Clark, $1.50.
2. The Spell of Italy, Caroline Atwater Mason, $2.50.
3. In His Name, E. E. Hale, $1.00.
4. A Lily of France, Caroline Atwater Mason, 50c.
5. Under Calvin's Spell, Deborah Alcock, $1.50.
6. Spain of Today from Within, Manuel Andujar, $1.25.
7. Peru, Its Story, People and Religion, Geraldine Guinness, $2.50.
8. The Bible in Brazil, Hugh C. Tucker, $125.
9. Latin America, Herbert W. Brown, $1.20
10. South America and its Missionary Problems, Bishop Neelay, 35 and 50c.
11. Mexico in Transition, Wm. Butler, $2.00.

It also advises that, if only one of these can be secured, the first mentioned should be that one.

In addition to these it would be well to have "Romanism as It Is," Rev. Samuel Barnum, or some other authentic work on the Roman Catholic Church.

—Eds.

P. S. Orders for books sent to Mrs. J. A. Crawford, 907 Publication Building, 209 Ninth St., Pittsburg, Pa., should be accompanied with the price as no reduction is given on these books.—Eds.

Another New Worker.

Once more Cupid has made inroads upon the Young Women's special workers; this time Miss Anna L. Torrance is his victim and has gone into a home of her own. We regret the loss of Miss Torrance, for she was a faithful, consecrated worker and we were proud to call her *ours*. However our best wishes accompany her in her new field wherever it may be. Again the Women's Board had a representative ready for us and our work has not been given up but simply transferred from California to the mountains of Kentucky, where we find Miss Bertha Houston already at work, at Frenchburg, as our special worker. Concerning Miss Houston the following facts have been gleaned:

She is the daughter of Rev. A. Y. and Mrs. J. E. Houston, born at Ryegate, Vermont, among the foothills. When quite young she came, with her parents, to a farm home near New Wilmington, Pa., where she has spent most of her life, graduating from the classical department of Westminster college. Since graduation Miss Houston has been teaching, first in the country and later in New Castle.

When a child she united with the Second church, New Wilmington, Rev. J. A. Kennedy being pastor, and has taught in the Sabbath School constantly; was an active worker in every department of Y. P. C. U. and Young Women's work.

She taught a number of mission study classes and has the honor of being a charter member of the New Wilmington Missionary Conference.

In Miss Houston we may feel that we have a consecrated, capable worker and let us not forget that we have an interest there because our "yards of dimes" helped to establish the work, and by our prayers, gifts and co-operation may we ever aid her and our work.

Junior Leaders Department.

Edited by MRS. N. WYLIE STEVENSON, Junior Secretary,
2212 Perrysville Ave., N. S., Pittsburgh, Pa.

VERY IMPORTANT!

Some three thousand subscriptions to the Junior Missionary Magazine expires with the December number. Will the SUPERINTENDENTS please take note of this and send in renewals BEFORE DEC. 20TH, to make sure of getting the January number. The magazine will not be sent after the date of expiration unless renewed. Send all orders to the business manager, 2212 Perrysville Ave., Allegheny, Pa.

Question Box, on the Boy Problem.

We have often said Junior Leaders are regular interrogation points on the subject of Junior work, and well they may be, as there are so many things to be learned and so many sides to the question. For this reason we confine our space to questions and answers that are continually coming to your Junior secretary. Some of these are questions and answers given at the Buffalo Convention on the "Boy Problem."

How interest boys of from thirteen to fifteen years of age in mission study?

One young mother said: "I have four boys of my own, therefore have had some experience. Any boy or girl will be interested in missions if they are made to feel they are a part in the work and have something to do. My son of fifteen is very much interested in missions because he is providing for the education of a boy in Egypt."

Others said: "Give them offices, make them feel they are responsible for the success of the society."

"Study the boy, give him what he likes to do; get him to do things himself. One of my boys likes best to lead in prayer and he does it well."

"Solicit the aid of the parents in interesting these boys. If you have a circle of boys, interest them through maps, and curios, and social meetings. If you are sending off a box, these boys should wield the hammer and the saw, pound the nails, label the box and see that it gets to the express office. Send postal cards Friday before the meeting, asking them to be present and pray mightily for them. Love them into the work and make them feel you cannot get along without them."

After the boys have gone out from the Junior Society, what is to be done to interest them in mission work.

Hold these boys in the Junior Society until they are old enough to be promoted into the Intermediate or Senior Society. Then graduate them publicly, with honor, and give them the graduating diploma tied with pretty ribbon; make this a very important occasion. *This will be their first diploma.* Have missionary libraries and some one in charge who will select and give out books that boys like to read. Put these boys on the missionary committees. From this class of boys form a pastor's aid society when the pastor will arrange for missionary work the boys can do.

"For me to live is Christ."

There is but one wholly worthy aim in life. Paul discovered this aim and realized it day by day. He had no thought of life apart from Christ. "All his thinking was filled with his Master's truth; therefore all his service was accomplishing his Master's work." So fully was Christ magnified in Paul's life that his sufferings, his bonds and his persecutions "fell out rather unto the progress of the gospel." This shows the triumph of christian experience over all circumstances. If Paul were in the flesh to day he would be a world evangelist.

Truly this is a worthy aim for us as young women. We, too, can walk in this noble and exalted path, and make our living to be Christ. This purpose brings sweetness, and beauty, and power into every young woman's life. It effectually closes the door against all that is unworthy. It gives us the success in life that Jesus would have us win, in the face of all possible circumstances. Our motto means: We have no thought of life apart from Christ. Whether we eat, or drink, or whatsover we do, do all to the glory of God.

Mrs. J. A. Alexander.

Temperance Department.

EDITED BY MRS. R. C. MORTON,
2020 Perrysville Avenue. N. S., Pittsburg, Pa.

The Lord said unto Aaron: Drink no wine nor strong drink; thou, nor thy sons with thee, when ye go into the tent of meeting, that ye die not.—Lev. 10: 9.

Has this any application to us? Who are the priests of the present age? Read carefully 1 Peter 2: 9.

* * *

"The statistics of every state show a greater amount of crime and misery attributed to the use of ardent spirits obtained at the retail liquor stores, than to any other source. . . . As it is a business attended with danger to the community it may, as already said, be entirely prohibited, or be permitted under such conditions as will limit to the utmost its evils." U. S. Supreme Court.

* * *

Sir Thomas Whittaker shows from mortality tables covering a period of sixty years that abstainers are 36 per cent better risk than non-abstainers. He says: "There is not a reputable Life Insurance Co. in the world but that will testify that strong drink does materially shorten life."

* * *

The School Physiology Journal published in Boston has the following: The Massachusetts Bureau of Statistics showed that "82 per cent (of criminals) were in liquor at the time of the offense." Chicago Grand Jury (Report of Dec. 1900) stated that "at least 90 per cent of all criminal cases coming directly before this body have saloon conection direct or indirect."

* * *

Abstinence decreases crime. Study facts in Kansas, Maine, San Francisco, etc.

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A word for the farmer: The total value of all farm products for 1908 was $7,778,000,000. Only seven tenths of one per cent was used by the "liquor men." Do your own thinking and don't be scared by figures.

From Month to Month.

Board of Directors.

The regular meeting of the Board was held October 19th and was opened with devotional exercises by Miss Brown, Mrs. Stevenson leading in prayer.

The resignation of Mrs. J. S. Hill as a member of the Board was presented and accepted with deep regret.

A new Presbyterial was reported organized in Vermont, Mrs. J. N. Heidger, Secretary.

Miss Minger, of India, was granted her furlough at the regular time.

Dr. Lawrence, of Tanta, was granted a year's rest and will sail in company with Miss McDowell for America some time in December.

Mrs. Morton, Home Secretary, reported that she and the new missionary, Miss Bertha Houston, had received a most hearty welcome from the people of Frenchburg, who are very enthusiastic over the proposed new school. Four dozen new chairs, a desk and a roll of carpet, from the New Wilmington Home were sent to Frenchburg to be used in the church, and lamps and window shades will be purchased.

Miss Bertha Houston is to be one of the special missionaries of the Young Women's Societies instead of Miss Anna Torrance, who has been recently married.

Mrs. Stevenson, Mrs. Wilson and Mrs. Porter were appointed as Junior Committee for the remainder of this year.

Parsonage loans were granted Montrose, Colorado; Third Seattle, Wash.; Spirit Lake, Idaho, and Bristol, Colorado.

November 2d.—The President was in the chair and conducted the usual opening service. Mrs. J. A. Wilson offered prayer.

The Thank-offering Secretary stated that many encouraging reports of increased thank-offerings have been received.

Junior Secretary reported four new societies, Schenectady, N. Y.; Chariton, Iowa; New Sheffield, Pa.; Caledonia, Wisconsin, and one new Life Member, James Marshall MacDonald.

Fourteen years was made the age for promotion of Juniors into Intermediate or Senior societies. In the Freedmen's department, Norfolk has secured Miss Ethel Ferebee as assistant in the domestic science department.

The new building for sewing and music at Camden will be painted.

Treasurer reported receipts for October $16,310.57, and disbursements for same time $11,420.20. $2,982 of this was received from the bequest of Mrs. Kate Rose Harden, of Martin, Michigan; and $3,920, 80 per cent of the Eleanor Porterfield legacy. $1000 of this to endow a bed in Tanta Hospital, to be known as the Eleanor Porterfield bed.

It was resolved to use the legacy of Mrs. Harden in the erection of a chapel in connection with the Girls' School, Kartoum North, the chapel to be known as the Rose Harden chapel.

The Treasurer reported a new Life Member received, Mrs. C. L. Proudfit, Clarinda, Ia.

Miss Houston writes from Frenchburg, Ky., that she and Mr. Hamilton, and some of the prominent men of the town selected the site for the new school building, and ground was broken for it on the 19th of October, and the cement work was begun on the 27th. She has gathered some of the young people together and is planning for a Junior society.

Allison Park, Pa., congregation has donated a cabinet organ for the Frenchburg mission, and The Graff Company, Pittsburg, Pa., has donated a fine new stove. Mr. and Mrs. George Moore, Xenia, Ohio, have proposed to send all the fruit trees and vines needed for thenew mission, as their offering to the "new work of the Women's Board," and the offer was most gratefully accepted.

Miss Theresa Lippert was appointed missionary in Spokane.

Miss Rena Hogg was granted a furlough of a year, three months of the time to be spent in America.

Mrs. J. D. Sands, Sec'y.

Belle McD. Patterson